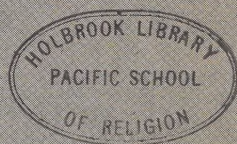


INTERNATIONAL JOURNAL *of Religious Education*

Vol 19 No 10



Ewing Galloway



Special Number

Christian Education Faces War-Time Needs

June, 1943

Summer Training Opportunities for YOUTH



Four Regional Planning Conferences . . .

Southern
Lake Junaluska, North Carolina
July 17-20

Eastern
Lake Winnepesaukee, New Hampshire
August 16-28

Rocky Mountain
Geneva Glen, Colorado
August 9-14

Central
Lake Geneva, Wisconsin
August 23—September 4

Offering opportunities to share in developing plans for interdenominational Christian youth action . . . Seminars in World Order and Christian Reconstruction . . . Work Projects . . . Clinics dealing with emergency phases of the Christian youth program . . . Bible Study . . . Worship . . . Recreation.

Open to all young people who have completed their sophomore year in high school, who are under twenty-five years of age, and who are interested in community and interdenominational youth work.

For descriptive folders and registration cards, write to your denominational, state council, or interdenominational headquarters, or to the International Council of Religious Education.

Christian Youth Council of North America . . .

College Camp, Lake Geneva, Wisconsin

June 28—July 3

The biennial program-planning body for the United Christian Youth Movement.

A delegate conference—write now to your denominational or interdenominational agency if you are eligible to a place in its quota. Youth delegates must be under twenty-five years of age, with previous experience in the leadership of denominational or interdenominational youth programs.

Official report of the Council meeting, to be available by late summer, will be invaluable in developing programs of action for local church and community youth groups. Watch for announcement.

United Christian Youth Movement

administered through

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

203 North Wabash Avenue

Chicago, Illinois

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Volume 19 — Number 10

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MILITARY victory for the United Nations, sooner or later, is certain. Then will come the task of winning the peace. Victory on this front is much less certain than victory on the military front.

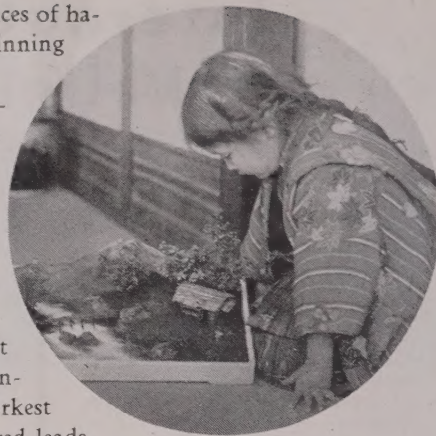
Twenty-five years ago

we won a war; then we lost the peace. That is why the nations are once more convulsed in the agonies of a global war. If, after winning this war, we again lose the peace, the chances are better than even that

the consequences of hatred in the winning of the peace.

The opposition of the churches to the creed of hatred is not to be construed as sloppy sentimentalism. It is, on the contrary, the starkest realism. Hatred leads

to revenge, revenge leads to retaliation, and retaliation dictates a policy of extermination for the vanquished by the victors. After the war one of two things must happen with respect to the masses of the Axis nations:



Education for a New World Order

By Walter W. Van Kirk

we will be fighting another world war twenty-five years from now.

Are the people of the United States prepared to win the peace? At this moment the answer is *no*. There is currently a definite swing in the country toward post-war isolation. There are frequent warnings against commitments or diplomatic conversations that impinge upon the national sovereignty of the United States. The need is desperate for some well-conceived program of education designed to acquaint the American public with a full sense of responsibility for the winning of the peace. In this effort the churches must play their part.

In the first place the churches must create the spiritual atmosphere conducive to the establishment of a just and durable peace. To do this we must combat the spirit of hatred. The chairman of the Writers' War Board, Mr. Rex Stout, has imported into the United

States the Nazi philosophy, "We shall hate, or we shall fail."

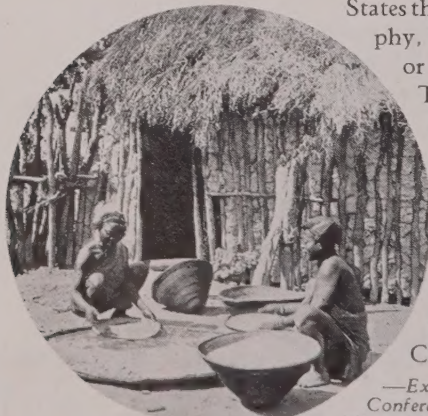
There is a difference among military men on the need of hatred for winning the war. There can be no difference among Christians as to

either they are to be killed off or conditions are to be created that will make possible the ultimate inclusion of these peoples and their governments within the family of nations.

In the second place the churches must proclaim the gospel of international cooperation as a means of winning the peace. Christian thinking people of this nation must resist any attempt by the Congress to return to the practice of political, economic and moral isolation after the war. Isolation is not Christian. This fact should be highlighted in the education efforts of all our churches.

The peace will most certainly be lost if the United States refuses to accept the responsibility commensurate with its power and influence to cooperate with other nations for some form of international order to supplant international anarchy. The churches have little if any competence to draft specific blueprints of world government.

But they do have both the right and the duty to petition our government to formulate a foreign policy consonant with the Christian gospel of mutuality.



—Excerpts from an address given before the Conference on Christian Education Faces War-Time Needs, held in Chicago in February 1943.

EDITORIALS

Christian education in war-time

GLOBAL WAR is doing things to people, to churches, to communities—things that Christian education is concerned about. So much concerned, in fact, that last February the International Council of Religious Education held a conference on the matter. For two days 450 people milled about in a Chicago hotel, met in plenary sessions, gathered in small groups, listened to speeches, made speeches, and sat up till after midnight in committees putting ideas together into a pattern. One result, among many others:—a set of “findings” just published in the form of a report. (Full information about it and where to get it is given on the next page.)

The committee on Interpretations and Outcomes wrestled with this knotty problem of the church’s position in nations at war. It admitted that:

“Christian men and women differ in their convictions on the church’s relation to the war efforts of the nation. Some want the church to share widely in war activities, while others want it to remain practically apart from them.” It bound all divergent views together at one point—that “no church which seeks to influence life can stand apart from human need which is so poignantly real in time of war.”

It affirmed the church’s faith “in the universal fellowship of believers, and its determination to maintain the bonds of good will and love with Christian brethren in all lands, even though the fact of war has temporarily separated them from actual fellowship.”

The report proclaimed the uniqueness of the church among institutions but declared, in spite of that, its oneness with its community and the necessity of its demonstrating “its power for love, good will, and reconstructive resources in its own community.” It said further, in all humility, “Christian education faces a world in chaos with a sense of having distinctive and vital services to contribute.” What are these distinctive and vital services?

Part of these services fall within the fold of the church itself and require the strengthening of its own program. This demands much from us: for example, “the reinforcement and cultivation of personal religious life, including the development of a vital sense of fellowship with God; the cultivation of sensitiveness and response to human need; and the cultivation of tolerance and good will. Now, as always, the teaching of the Bible, opportunities for group worship, and cooperation in friendly service are important concerns of the churches.”

The committee spoke strongly about those not reached by Christian teaching, and about the need for new and less expensive printed matter for defense communities, and about the need for new life in organized groups, classes and clubs, in the church, and about new leaders for the new problems of today.

Many of these vital services have to do with special war-time services rendered by the churches. The list of these alone is impressive, especially if the reader will pause a few moments after each and let his imagination call before him the persons and problems he knows under each: men

under arms (no trouble to see them) . . . people in war industry areas . . . conscientious objectors . . . children . . . youth and older boys and girls . . . folks in homes . . . folks under inter-class tensions (you know—Jews, Negroes and others). These are all dealt with and plans made for their service. (The report goes into details for which there is no space here.)

If the church really is a part of its community as indicated above, it must have some relation to the new Civilian Defense Councils, to the High School Victory Corps, to all sorts of other volunteer services, and to other churches. Practical suggestions are spread abroad on these subjects. And then there is a strong section on education for a just and durable peace. The next editorial is given entirely to this important phase of the total task.

But space, rather than time, would fail us to tell of what is proposed in this report to carry forward the United Christian Education Advance, of the report of the Commission on Family Security in War-time, of the detailed plans for men in service and those in defense communities and of two strong addresses by Governor Stassen, President of the International Council, the strong message from China by Timothy Lew, and the words from our federal government by Mr. Cassady of the Office of Civilian Defense, of Harry Stock and John Harms, who all, through addresses and discussions and wise planning, helped to make a significant conference and a most worthwhile report. Also, it will be noted, this special issue of the *Journal* is devoted to the problems that were featured in the conference.

Education for a Christian world order

The Conference, through its findings committee, presented a strong statement on education for future peace. This was adopted by the International Council. The following extracts will interest and challenge every reader:

IN these days of war we are sustained by the belief that after war there may be a just and enduring peace. Stemming from their faith in God, and in the belief in human brotherhood, Christians live in the faith that a world in which peace, good will and brotherhood shall prevail is not just a mirage on the road of history.

But this faith must be supported by works. The birth of a world order founded on Christian ideals will come only by the sweat and agony of human beings who are supported by the grace of God. Christian people can and must influence the shaping of the post-war world.

The churches will recognize that there will be differences of opinion among their members on matters of detail. To help clarify thinking and to find the points of agreement, objective instruments may be used, such as those prepared for the graduated view-points technique.* The great service of the churches in this area is to provide an opportunity for the consideration of the facts in an atmosphere of friendliness and good will, and to help their members ar-

* This method is described in detail in the conference report.

rive at basic agreements which are in harmony with the teachings and example of Jesus Christ.

Church organizations should plan at once to make provision for a great group of trained men and women who have studied the sources of information, and who may be called upon for intelligent guidance of discussions of these momentous issues in community and local forums.

The pulpits of the land should speak with no uncertain voice the claims of Christian principles in the dramatic world events which are ahead. The religious press should speak with one accord to the people who have in their hands the shaping of public opinion about the kind of world order in which men may realize their status as children of God.

But more is needed than understanding of the bases for a Christian world order. Every person must not only know his responsibility; he should be willing to do according to its demands. The cost will be great. The sacrifices for peace must be made as willingly as the sacrifices for war.

The techniques of living in a Christian world order are seen at first-hand in community contacts. Attitudes are established and patterns of action formed as life goes on in local face-to-face relationships. Christian education which is to be effective for a post-war world must therefore give thought to helping persons live creatively and unselfishly in their own homes, churches, schools and communities.

One of the persistent problems of community relationship is that involved in intercultural tensions. These tensions grow particularly acute in time of war. The understanding and appreciation of, and cooperation with those of other faiths and races are inherent in Christian living.

At this time the total resources and manpower of our nations are being directed to the prosecution and winning of a war. We are convinced that the forces of Christian education have a peculiar and vital service to render during the war and looking toward the creation of a righteous post-war world. The government has recognized the essential character of the work of Christian education. It has facilitated the efforts of the churches to meet their responsibilities. Let us, then, with all our resources, our energy, our highest faith and our deepest devotion give ourselves to the tasks that are before us. Let us enter eagerly yet humbly upon this greatest opportunity. Let us minister to a people in time of grave spiritual peril. Let us prepare a people, even in the midst of war, for a new approach to the all-embracing human fellowship of a social order in which righteousness and justice shall prevail.

World order emphasis in churches

IN LINE WITH THE IMPORTANCE given in the February conference to Christian Education for world order, elaborate plans are under way for making this a special emphasis of the churches in November 1943. The following programs are being projected:

World Order Sunday. November 7 is designated by the International Council, with the cooperation of the Federal Council of Churches, the Home Missions Council, the Foreign Missions Conference, the United Council of Church Women, and the Missionary Education Movement as "Christian World Order Sunday." The purpose is to dramatize the necessity of the churches' leading in the creation of a Christian public opinion in support of a co-operative world order which will insure a just and lasting peace. Churches will be asked through sermons, special

worship services, forums, and conferences to use this day to call this important responsibility to the attention of all their people. The day will also be used to launch elective study courses.

Christian Missions on World Order. From November 1 to 20, over one hundred Christian Missions on World Order will be held throughout the country under the auspices of the councils which are participating in Christian World Order Sunday.

Regular Study Programs. Teachers of the Uniform Lessons are being asked to interpret the lessons for November and the first Sunday in December with international relationships in mind. In addition, elective courses, feature articles and helpful materials for teachers will appear in the leaders' magazines, and young people's society topics will feature Christian World Order.

Report of the Conference

THE CONFERENCE referred to on these pages is reported in full in the bulletin *Christian Education in War-Time*. This contains the chief addresses, the reports of the nine commissions and the full report on Findings. The price is 60 cents. Order from denominational or council offices or from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

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Prayer for a young man waiting to go to war

By Mary Gwen Owen

(This prayer was written at the request of a college senior who wanted to express, in a campus church service, his feelings and those of his classmates who were momentarily expecting to be called into military service.)

Standing here, waiting . . .

Waiting . . . not knowing when

It shall be our time to turn and go,

Wondering . . .

Sometimes not caring,

Our nerves taut with anxious

Fear and terror of the brutal chaos.

It is ours

To go forth to fight.

Standing here . . . waiting . . . waiting . . .

We lift up our eyes unto the

Hills from whence cometh

Our help

And ask thee, O Lord, our Lord,

To make our faith eternal,

To make our souls quiet with the strength of understanding,

To make our minds quiet with the knowledge of peace,

And to make us worthy

Of the sacrifice of thy great

And living Son.

Amen.

✱ ✱ ✱

I believe in the Holy Spirit

By W. A. Smart*

BELIEVE IN GOD. Most people believe in some kind of God. Even those who prefer not to use the word "God" believe in some Power which sustains the universe. Something seems to be at work here.

The Christian religion accepts the person of Jesus as the interpretation of what this Sustaining Power is like. God is not blind, unconscious force such as we see in the physical world, nor is he whimsical and arbitrary as the ancients thought him, nor is he self-centered and autocratic like the Oriental monarch. God is active at all times and in all places, but he has "broken into history" supremely in the historic Jesus.

But none of this gives me religion. To believe that there is a God in the universe and that he has revealed himself in past history does not satisfy the religious hunger of my soul. Religion for me must be *my* commerce with God. The God who is active in his universe must be active in me also. The God who was present in the life of Jesus long ago must also be present for me. Otherwise my religion degenerates into mere opinions about cosmology and about history. Religion means that I may find God, giving direction, discipline, strength and joy to my living today.

This is my belief in Holy Spirit. Holy Spirit is not something or somebody apart from God himself. We Christians are monotheists, and know but one God, the God who revealed himself supremely in Jesus. But this God is Spirit. And when I realize that this Spirit-God can press upon my little life, that "Spirit with spirit may meet," then I know God as Holy Spirit, Center and Source of the whole kingdom of spirits and the eternally present Father of his spiritual children.

THE OLD TESTAMENT was familiar with the idea of "Spirit of God." This was not identified with Jehovah himself, but was thought of as supernatural power which God gave to men. It enabled Samson to tear a lion apart, it threw Saul into a religious frenzy from which he fell unconscious, it enabled prophets to foretell the future. "Spirit of Jehovah" meant that the power of Jehovah was available for men, but it was not Jehovah. It was rather an impersonal power which God sent.

In the New Testament this Spirit of God is identified with the risen, spiritual Christ, and so becomes personal and takes the nature of God himself. For Paul "the Lord is the Spirit," and in John's gospel "God is Spirit." Supernatural power does play upon the Christian's life, but it is not the impersonal, non-moral power which made Samson a giant and Saul an ecstatic. It is God himself, the Holy Spirit, ever maturing my spiritual life and seeking to reproduce in me that fulness of life which was in Christ Jesus.

It is this belief in God as ever-active Holy Spirit which keeps religion alive. Belief in God so easily loses itself in the vagueness of philosophic speculation. Belief in the divinity of Christ, with its many confused interpretations, concerns itself with facts in Palestine twenty centuries ago. But what I am wanting is neither a philosophic demonstration nor an ancient biography, important as both are in their places. I want a religion which can function in my life today, which can give me a religious interpretation of patriotism, and can bring God into my business life, and can make me know God's will for the colored races. I want God to suggest to me what wages I should pay, and how I should use my leisure time, and what my besetting sins are. And I want a God who can actively help me in overcoming them.

THE AUTHOR of John's gospel, writing some two generations after the death of Jesus, out in the Gentile world with problems in many ways very different from those of Jesus in Galilee, has Jesus anticipate this need to keep religion constantly contemporaneous. Jesus could not tell his little band of Galilean followers what Christianity should do in Ephesus, nor how it should face the fall of Rome centuries later, nor how it should be adjusted to science in the nineteenth century, nor what wages clerks in Ten Cent stores should be paid. He had to leave them without even attempting to tell them all that would be involved in Christian living. "I have yet many things to say unto you, but ye cannot bear them now." But Christians are not therefore leaderless, groping their way through a constantly changing world. Their glory is that God, the Holy Spirit, still leads them on. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." Christianity does not consist in merely reproducing ancient patterns of conduct and of thought. It finds new ways of acting and of thinking in each new situation. But its changing patterns are not haphazard. They are in conformity with its fundamental genius, because they are directed by the God who is Spirit guiding them into all the truth.

It has often been noticed that the early church, as seen in Acts and in the epistles of Paul, made so little use of the things which Jesus had said and done. So soon after his death there was scarcely an echo of his teachings or of his example, and yet these could so easily have been appealed to in settling most of the problems of Paul, such as admitting Gentiles into the church and observing the laws of Moses.

The reason seems to be that the early church did not look to the past for direction because it received its direction from the constantly present Spirit. God had not gone mute when Jesus died, but continued to speak to his people.

A Christlike God at work in the world today, that is the doctrine of the Holy Spirit, and that is the hope of our world. But it is not easy. When I look honestly into the impulses of my own heart, or when I look out on the chaos into which we have brought our world, it is not always easy to see the evidences that a Christlike Spirit is at work. Is it possible that the work of creation as described in Genesis is never ended, and that always the Spirit of God is brooding over the face of a chaos, trying to create God's order out of it?

* Professor of Biblical Theology, Emory University, Georgia.

Moving da

MOVING DAY! Emily Post may not have had any rules for it, but folks down in Missouri used to. The house you were leaving, you swept from top to bottom so the new tenant would have nothing to talk about to your old neighbors. At the house to which you were moving you were met by your new neighbors with platters of chicken and pie and cake and ready hands to help you unpack dishes and "get settled." Moving from the Griggs place to the Lynes place, to put the children in high school, was a great adventure back in 1914.

Moving day, 1943 style, is a *grim* adventure, minus chicken, pie, cake or reception committees. It's war brought right to Detroit and Childersburg and Jonestown. It's the answer of twenty per cent or more of Americans to the call of army camps and defense industries. Bustle and confusion everywhere! Country people are moving to the city, city dwellers to the country. Southern mountain boys follow a new trail to eastern shipyards. From the seclusion of reservations Indians go forth to man twentieth century machines. Army wives and children cluster around the camps where their menfolk are training.

It is expected that at least 1,600,000 workers will have moved during the period from July 1, 1942 to July 1, 1943. Typical of the swamping of a military and industrial community is the Hampton Roads area in Virginia, where a normal residence total of 350,000 has risen to 1,000,000. Never before has the United States witnessed such a moving spree on a national scale.

Trailer camps aren't glamorous

The permanent residents have no difficulty recognizing the soldiers, to whom they offer hospitality. They're wondering about the less glamorous defense workers—"Who are these people?" Answer: they are regular everyday Americans, skilled technicians, day laborers, professional workers, rural and urban, representing every part of the United States. Most are young married couples, white, Protestant, and English-speaking. Many are educated and accustomed to good homes. Some are young people away from home for the first time. Some are married men and women who have left their families with relatives.

To what kinds of homes are they moving? Trailers, demountable houses, dormitories, private F. H. A. homes, tents, shacks, cabins, tenements, hotels. Some camps are federal, some private, some company owned. Some are on the edge of cities and towns; others are in open country. The federal government, cities, and real estate concerns are building as fast as they can, but they have not caught up

*Pictures from Presbyterian Church, U. S.,
Federal Works Agency, Missions, Three Lions*

with the needs. In rural areas, especially, lack of sanitary facilities is creating severe health hazards. Withdrawal of nurses and doctors to war service leaves many areas without sufficient health service.

The recreational facilities in boom towns are often confined to taverns, "honky-tonks" and cheap movies. Gasoline restrictions prevent long trips for amusement. Residents within one housing project frequently have no social relations with one another. Why bother—just here for a little while—someone on the night shift may be sleeping—don't want people to see us living like this—so runs the psychology of the temporary dweller. Added to his loneliness and insecurity is the emotional tension produced by the fears and heartaches of war.

Scarcely a home in America has been unaffected by the military draft. "Our boy," who looked forward to more schooling and help in getting a job, has been sent thousands of miles away from home and subjected to unsympathetic authority. Young men are marrying hastily and leaving their wives, neither quite sure they will ever see each other again. Reserve officers have left established homes and careers to travel to foreign lands and take part in a war that is very different from their practice in vacation periods. All these men are suddenly thrust into strange environments and into a new philosophy of life. Government and citizens alike have done much for their comfort and entertainment but they need touch with normal family life to remember what it's all about.

In the South special problems of race tensions and difficulties arise from the segregation of Negro service men's camps away from Negro communities. Adequate recreation and friendship are impossible for the men.

In this extremely condensed view of America's moving millions, one fact stands out: people's lives are being upset. And whenever that happens, the church must be concerned. Why? The very essence of Christianity is a concern for persons, for their physical and spiritual wellbeing. The church must follow the trailer, knock at the door, get acquainted. It's too late to unpack the dishes and lay the rugs, but people always need friends—especially children



The Hampton Roads area is typical of a swamped community.



Children of war working men are cared for in a nursery school.

or America

By Frances Dunlap Heron*

whose parents are both away at work, and fourteen-year-old girls whose big sisters have gone to the USO frolic, and boys with too much money to spend, and tired grandmothers. Let's go calling!

Nobody home but Johnnie

Since so many defense workers are young married couples, we can expect to find that from fifty to seventy-five per cent of the children are under five years of age. "I never saw so many little children in the same length of time in my life," one visitor reports. "They were standing at every open trailer door, and during a second morning when the sun was shining they were in twos, threes, fives and sevens in the driveways between the trailers." Frequently there is no place but a bare yard to play. If father is on the night shift and trying to sleep, the children must keep quiet. Fortunate are they, however, if father is the only one in the family who works. It is when mother goes to the plant also, that small Johnnie and Mary Ann may become pathetic sufferers.

Sometimes then the children are left in locked homes. Sometimes their doorkeys are hung about their necks and they roam the streets. The working mother has inadequate time to prepare nourishing meals, with the result that her child may develop vitamin deficiency and be susceptible to disease.

The disruption of normal family life breeds fear and emotional instability in children. Although the government has made a start at providing nursery schools, there is no adequate program of child care under way. With the shortage of man labor demanding thousands more women workers, the problem of what to do with the children has all social agencies worried. Two hundred war industry communities have been designated by competent investigators as critical from the standpoint of children and an additional one hundred, as serious. Well over a million children are involved.

* Homewood, Illinois.

Boys and girls of school age suffer as well as their younger brothers and sisters. Some of the more sensitive have gone completely to pieces in their school work. In areas of rapidly increasing population, there has been no opportunity to plan for the education of the incoming children. Many of the schools are small and poorly equipped. Some must run on double and triple shifts. After school hours the pupils have nothing to do. Summer vacation will bring more idle hours for mischief. We need not be surprised to learn that juvenile delinquency is increasing by fifty, one hundred, two hundred per cent in different parts of the country. Children as young as four and five have ganged up for lawless adventure.

These are the children to whom we are promising a bright new world when the war is over.

Sister's at the night club

Even more neglected in the public eye than their smaller brothers and sisters are those impressionable, restless teen-age boys and girls caught in the upheaval of the war effort. Thousands of them are quitting high school to take jobs. Child labor standards are in many cases being broken down. Labor laws are evaded by having no set payroll and hours for "car-hops" and waitresses. One fourteen-year-old girl's job as a photographer's assistant was to let the soldier-customer put his arm around her when he posed for a postcard for the home folks.

Young people coming off the swing shift at midnight go on dates to night clubs at one or two a.m. Teen-age girls, tired of minding younger brothers and sisters, find the soda fountains and pick-up dates more alluring. The war is accentuating normal adolescent drives. Eighteen-year-olds are rushing into war marriages. Illegitimate sex relations are resulting in an increase in social diseases. Delinquency grows with poor living conditions, inadequate recreation, lack of adult control, too much leisure and money.

Uncertainty of the future, in a strange community where one is unknown, is likely to feed the teen-age "don't-care-what's-the-use" revolt. Many young people are running up against the problem of adjusting their practices in war with their Christian faith and ideals. One group of junior high youngsters who in 1941 were interested in working for peace now feel that the war is great because their families are making money.

This summer thousands of youth will be using their vaca-

Some well-to-do families are now living in make-shift tent homes.

church is the only one in the great new industrial area at Bremerton, Washington.



tions to help farmers raise and harvest crops. Strange surroundings and work and unsupervised leisure can create physical and moral hazards which must be the concern of both town and rural church leaders.

Dad and Mother are worried

The same forces of irregular family life, instability, emotional tensions, and lack of wholesome recreation affect the fathers and mothers and single men and women who are part of America's moving millions. The newcomers are conscious frequently that they are not welcomed by



Scotford

A club leader helps children find something to do.

the old residents. Used to better homes, many of them are embarrassed about their living conditions and do not seek to make acquaintances. Working mothers are often physically exhausted and are disturbed about their children. Husbands and wives separated from their mates by industry and war find a double strain on their nerves. Less conspicuous and deserving of more attention are the single men and women, some of them living in dormitories, others scattered in rooms throughout a city—all lonely and in need of constructive recreation.

Unfortunate, too, is the role of the grandparent or other older person who finds that instead of the peace at the end of the road he had hoped for, he is looking after grandchildren, keeping house, and taking other active responsibility.

In spite of the fact that many of the adults have had specialized training, they adopt the attitude of being on vacation—from church, from community leadership, even from themselves! They need not social welfare but social adjustment. War wives are subject to social pressures and emotional frustrations. They no longer fit into young people's groups nor into young married sets where the emphasis is upon "couples." Moreover they must rear their young children without a husband's help and without the certainty of an established home.

Parents are beset by the questions of their children. "Why are we fighting?" "Does God love the Japanese?" Confused in their own minds, they do not know how to answer. Even adults who have not been uprooted from their homes find it difficult to rise spiritually above the grief and the insanity of war.

What's happening to the church?

From this brief glimpse of trailer camps and the individuals who inhabit them, let us turn and ask, "What effect is the war, with its shifting of populations, having on the church?"

The answer varies with local situations. Some churches have lost large numbers of members. Others are not able to accommodate the increased population. Some are taxed by military camps, others by defense communities. Some newcomers are mixed through the established population and are not easily located. It is estimated that about one-fifth of church school membership of the country has moved in the last two years. This abnormal movement complicates what was even before the war a critical problem—extending and increasing the effectiveness of Christian education.

At a time when such a crisis calls for strengthened leadership, many churches find themselves depleted. Not only have many church school workers moved away, but those who remain are so occupied by war-time voluntary service that they find it difficult to give much time to the church program. Church members and workers who move to defense areas, we have discovered, all too often make no effort to exert their leadership in their new environment. Often, of course, there is no suitable building for religious services in the camp. The staggered hours of defense workers make it difficult for them to attend conventional church services. Tire and gasoline rationing have interfered with the regular processes of church school attendance and administration. The curtailment of vacation trips will put many more city church school children on the streets this summer.

On the whole people are giving more money to the church, in spite of the fact that many people, formerly members, have upon moving dropped their church con-



Photo by Loder

A father in service enjoys a brief visit home.

nections and contributions. Others are looking to the church for the first time in their need for comfort and security. Interest of church members in facing post-war problems seems to be growing.

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International Journal of Religious Education

Christian education now!

By Roy G. Ross

TODAY CHRISTIAN EDUCATION faces her supreme opportunity of a century. Conditions exist throughout the world before which all Christians and especially Christian leaders should stand penitently and in humility. Teachers and workers in religious education share responsibility for these conditions; but they also should see in these conditions the greatest challenge and opportunity for service that they have ever known.

The greatest problems of this age, as of all other ages, have arisen from our lack of those resources which religion can provide. It is true that we have problems to face in subduing, harnessing and utilizing the natural forces which surround us. But these problems are gradually solved by the scientific analysis, research, and experimentation for which our age has been famous. Indeed, we have so centered our attention on the task of analyzing and organizing our natural world on a scientific basis, that we have overlooked our need of the same careful attention at the points of mind and heart and human relationships. In the present world debacle, we have at last had glimmerings of insight into the fact that economic, political or racial advantage, whether on the part of individuals or states, will never bring a lasting peace. Peace can come to us only as all people attain together those human rights and values which Jesus enunciated in the Sermon on the Mount.

IN ORDER to make religion effective in meeting the needs of our generation, we must use every means at our disposal. These means include both preaching and teaching. The educational method should be especially useful to a people who would preserve the ways of democracy—as a means of so preparing the minds and hearts of men that they can function in a democratic way. Democracy itself is a Christian concept. It is a natural outgrowth in the field of government of the Christian concept of the dignity of men as children of God and brothers. It assumes that the people of a nation who recognize their sonship to God can become so conditioned in mind and heart that they are fit to devise their way of life together and wisely to govern themselves.

The history of our nation has been such as to validate this principle. Under the inspiration of the Christian principles which had animated our founding fathers, and with the help of ever more effective instruments of scientific method, the people of this nation have evolved ever higher levels of material, intellectual, moral and, yes, religious achievement.

But today, our scientific progress, which was originally

fostered and inspired by religion, has so broken down the barriers of space and so closely related the peoples of the world as to change our whole frame of reference. Now we must not only labor with our own unsolved problems as a nation, but we must cope with a whole new coterie of problems as citizens of a world.

HENCE religious education has a two-fold mission to perform. First, it must attempt to develop persons who have a sense of life mission in terms of the ageless principles enunciated by Jesus; persons who are conscious of their full strength and limitations as children of God; persons who understand and feel the full implications of the Christian doctrine of brotherhood. It is easy for one generation to lose this sense of high purpose in life. It is much easier for succeeding generations who are raised in a culture where this purpose is taken for granted and implied but not often expressed.

The second task of religious education is to help persons to examine every phase of life and relationship in the light of these principles and to create or choose patterns of action which give them the fullest possible expression. It is not the task of Christian education to become protagonists of particular economic, political and social modes of thought and activities. Occasionally the case for a particular line of action may become so clear that the church can logically become such a protagonist. In so doing, however, she is expressing herself as preacher and reformer and propagandist, rather than as educator. But, as educator, she gives ceaseless expression of principles and encourages her people to examine thoughtfully and carefully all expressions of those principles which are sponsored by persons with trained minds and Christian purposes.

SUCH A FUNCTION of the church is indispensable in a time such as this. It teaches children and young people how to find their way through a world of kaleidoscopic change where landmarks are few and detailed directions are difficult. It creates an informed opinion among Christian adults whereby they can understand and cope with the diversity of trends and pressures which will seek to influence their lives. It prepares persons for that understanding of the implications of their Christian ideals and objectives which will enable them to lift the differences of mankind to a new level of integration and a new achievement in mutual helpfulness. And thus it provides a technique for understanding between races and classes and countries and creeds.

Christianity has often been weakened through the failure of its leaders to get its purposes and principles rooted in the motives, the will, the habits and the basic convictions of people. It has also been often weakened by its inability to assist persons in their attempts to interpret these purposes and principles in patterns of practical living. These are the points at which education should be most helpful if it follows in the footsteps of methodology which was so effectively used by the Master Teacher of all ages. Unless Christian education makes its unique contribution in this hour, it will have forfeited its right to the respect and support of both the church and of the people.

Dare Christian education be democratic?

By Rolland W. Schloerb*

WE LIVE in an interdependent world. Or, to use the words of Paul, "We are members one of another." Whatever one person or one nation does has profound effects upon other persons and other nations. This is the basic fact from which a consideration of educational goals and methods must proceed. Whatever else an educational system endeavors to accomplish, it should at least attempt to help people to live in an interdependent world.

If Christian education is to be effective in this situation it must walk on two feet. If it attempts to walk on one alone it only hops or falls down completely. An education that will meet the needs of the contemporary world will need to emphasize both *freedom* and *responsibility*. An education that emphasizes only the free pursuit of interests on the part of individuals is too anarchic for a society in which the acts of one have such far-reaching consequences in the lives of others, while an education that seeks a totalitarian imposition of unity to combat anarchy purchases order at the price of violating the legitimate claims of personality. Education must try to do the one without leaving the other undone.

Why educate for freedom?

Freedom would need little emphasis if people were not members one of another, since people could not get near enough to each other to rob one another of liberty. There would be something incongruous about Robinson Crusoe drafting a declaration of independence. His life on the island was entirely out of the orbit of influence from anyone else. He would not need to declare to the world that he was free.

But in a closely knit society one group can dominate another. The more people are members one of another, the more they will need to emphasize freedom. The United Nations have found their slogan in the four freedoms, and it is natural that this should be so in an interdependent world. Just when we are very dependent upon each other, it is imperative that we affirm the rights that belong to each individual.

It is worth noting that while the church was the agency of synthesis in the Middle Ages, the churches today are the champions of freedom where totalitarian regimes seek to prevent anarchy by complete and enforced regimentation. In a recent tribute to the Church of Norway, the Swedish bishops wrote: "With unbroken courage and trust in God the Church of Norway is fighting for the right of Christian conscience and against the violation of spiritual freedom."

For some years, the general educational trend in our

country was in the direction of this emphasis upon freedom. Much attention was given to the interests and desires of individuals. Each individual was supposed to receive the training needed to prepare him to take his place in a society of multiple interests and desires. Each person had the right to learn to be himself, and to assert himself. Too easily, however, liberty was mistaken for license, and individuals thought that they ought to do as they pleased, rather than to please to do as they ought. The emphasis upon rights developed fights. Such exclusive stress upon freedom equipped people for competition rather than for cooperation, and it is little to be wondered at that many voices have been raised against over-emphasis upon freedom.

What more is needed?

Educators have sensed the need of cultivating in individuals a sense of responsibility for the welfare of all. If people are to remain free in an interdependent world, they must develop a sense of responsibility for the whole. Robinson Crusoe needed little response ability because he had no one to whom he could respond. As soon as Friday appeared on the scene that was changed. Then he had to develop the ability to respond understandingly (or suspiciously, competitively, fearfully) to one with whom his life was to be shared. He could not properly be content to emphasize his own freedom without recognizing the fact that the other man had the right of freedom also.

Since education for freedom alone is not enough, and since the going has not been completely satisfactory on one foot, some educators in this and other lands have tried hopping on the other foot. They have sought escape from license by turning to the achievement of unity through uniformity. They are no longer interested in teaching people how to think but in telling them what to think. By a vigorous tidying process order is made the goal of education.

Uniformity of behavior is being sought in many places today by education through authoritarian indoctrination. There is resort to complete regimentation—the attempt on the part of those who occupy positions of power in church or state to impose a system of doctrine that is to be learned and obeyed. Like a mighty press descending relentlessly upon a pliable humanity, this kind of education seeks to stamp each individual with the image desired. In order to get mass action that goes beyond the chaos of clashing whims of irresponsible individuals, it adopts the counterpart of technological mass production. It proposes "assembly line education," where all are treated alike and where all are expected to act alike when they come off the line. A graduate may be a man of parts, but they are all standard parts.

Such education achieves a sterile uniformity that violates the very essence of Christian education, which is rooted in a high regard for the worth of each individual, and which aims at enabling individuals to become free spirits in association with each other. Authoritarian indoctrination may make robots—it can hardly make men.

Christian education demands both

None of these regimented plans seems satisfactory to the believer in Christian democratic education. They hop on one foot. But he is concerned to know how to provide in his education for the development both of freedom and of a sense of responsibility for the welfare of all. Practically,

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* Minister, Hyde Park Baptist Church, Chicago, Illinois.

The world Christian community

By Tracy Strong*

IN AND THROUGH THE EVENTS OF OUR TIME, God has begun a serious conversation with the world, with our people, and especially with the churches—the churches must answer the invitation of God.” “This war is a judgment pronounced upon the whole world, upon the church, and upon every Christian.” “We see with horror on the continent of Europe what a world without law is like. Arbitrary sentences, mass deportations, violation of the right of sanctuary—all reveal the abyss which will soon engulf the world where law exists only to serve the ends of the strongest.” These words were written by Christian leaders and students deeply immersed in the revolutionary spiritual struggle of Europe which has brought universal suffering, complete insecurity, threatened starvation and the haunting spectre of death to the masses.

“One fundamental reason for the failure to make a bold and rousing appeal to youth,” writes a leading British Christian, “is that this country has not yet made up its mind with sufficient clearness about the kind of society it wants to have after the war and the price it is prepared to pay for it.”

“What are these essential freedoms?” queries a Dutchman. “It is necessary to restate what we mean by law and freedom with which no government can interfere. Whence do these freedoms come? How are they kept alive? Only the rediscovery of a common spiritual tradition can give an adequate answer to these questions. The only way I can see is a certain basic recognition of Europe’s one common tradition—the Christian tradition.”

“The whole world of the West is sinking,” writes a German Christian soldier from the Russian front. “When the floods of horror and hatred will pass away, the face of the world will be entirely changed. . . . This is true also of the form in which the church of Jesus Christ will exist in transformed Europe and the whole world. God has turned everything into the melting pot, so that forms which had become rigid may again be made fluid and molded anew. The thought of the unity of the church and the renovation of the Christian community are constantly arising.”

And from China after five years of war come the words of Madame Chiang Kai-shek, “While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of aggression, let us remember that hatred and recrimination will lead us nowhere.”

The pattern for the future is not clear. Even the victory of the battle fronts has not been determined. Whether

millions of those now living will survive is not certain. A word, a voice, a story, even silence reveal signs from all parts of the world of the growing significance of the Christian fellowship. Let me by illustration and quotation mention six certainties which are gradually emerging from the masses.

Our time is in dire need of a Christian elite

The elite of intellectualism often has withered through worry and remoteness from the masses. The elite of trumpery political parties often used its power to bring the world into chaos and self-destruction. The elite of the industrial world often has put private gain or class loyalty above the interest of the masses. The elite of the ecclesiastics often has crushed the spirit with form and institutionalism. Today, a new Christian elite is emerging. God has a prophetic message “for this generation” and he is seeking instruments, men who will have the courage to stand alone against the world and to proclaim his judgments and his salvation to a world in distress. “We should prepare ourselves,” write some Christian students, “for the coming of these prophets in the spirit of prayer, of expectancy, and of obedience. Perhaps it may be to one of us, Christian students of this generation, that the world of the Lord will come with irresistible power and say, “Behold I make all things new!”

“The world is perishing for kindness”

So wrote Dr. Carver, the great Negro scientist, who pioneered in scientific agriculture and saw the value of little things—the peanut, the soybean, clay, ink, paints—and through these things brought life and happiness to millions. Through little acts of kindness he dedicated himself to a firmer cordiality between Negroes and whites.

Anyone who visits the millions of prisoners of war discovers the importance of little things. A piece of glass scratching patiently a stick of wood produces statuary. A book changes stagnant idleness into unforgettable visions. A football bladder enables two hundred huskies to play together and forget prison life. Sandalwood becomes rosary beads. An Italian prisoner in India from an old packing case and a piece of firewood had skillfully made a violin. He lacked strings and a bow. Out of the bag of a Y.M.C.A. visitor came to a new set of violin strings. “Running with his treasure to a quiet place he lovingly fitted the strings to his instrument. His whole being was filled with elation. His violin was almost complete and his soul was on the verge of being satisfied.”

The love of nation is not enough

I stood in a refugee camp in Southern France. The order had come that 400 of the 450 German-Jews be transported back to Germany. Never have I stood in such a tragic place, as the men, crucified on the cross of race, pleaded with tears streaming down their faces not to be sent back to their Fatherland. In language, culture, tradition, history, they were Germans. Their nation, in a time of crisis, had betrayed them. To the French government they were 400 mouths to be fed, to the German government, 800 hands to be used. Such is the ultimate end of man in any land if he is thought of solely in terms of nationality, race, class, mouths or hands. Christianity, which calls on men to be children of God, belongs to quite a different dimension than any national cause.

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* General Secretary, World’s Committee of the Young Men’s Christian Associations, Geneva, Switzerland. Now acting as General Secretary of War Prisoners’ Aid of the Y.M.C.A.

The church moves in

By Harlan M. Frost*

NEWCOMER," as in frontier days, is returning as a familiar name in wartime America. Twenty million will be engaged in war industries by the end of 1943, according to the War Manpower Commission. Many of these are working in other than their home communities. Six million of them are in brand new communities—one hundred per cent newcomers' towns—which have been created by the war economy. In both the greatly expanded and the newly created community, facilities are inadequate.

How are the churches reaching these newcomers? When the churches can achieve it, an interdenominational approach provides many advantages. These include a less embarrassing approach to strangers, readier access to those in government housing units, use of information available from community agencies, freedom from duplicate effort, and consequent reaching of more people. The examples which follow are exclusively from the 145 projects interdenominationally undertaken.

Outside the Ford Willow Run Plant are two sizable dormitories, one for men, one for women. Visit them next Sunday at the church hour and you will find services conducted by a dormitory chaplain. He is a full-time civilian minister working under the auspices of the Michigan Council of Churches. He is assisting the churches of that area to extend their welcome to newcomers.

In the nation's capital, where there were 103,000 civil service appointments in six months, the Washington Church Federation furnishes the governmental counsellors of these new employees with detailed suggestions on how to relate a new employee to the church of his or her choice.

In a west coast city, social agencies estimate that there are 200,000 children of working mothers. The Church Federation is seeking a full time, adequately trained worker to assist the churches to expand their vacation school program to help serve these boys and girls.

For miles around a mammoth ordnance plant there are knots of trailers. A town with long traditions and its accustomed peace rudely disturbed tends to resent the strangers. The newcomers in their turn are aloof toward the town. The state council of churches, working with the ministers' association, sends for a three-month period a woman who begins to visit among the trailers. She becomes acquainted, organizes children's club groups, and arouses interest in a religious program. In the town churches she interprets the needs she has found, and helps the churches to discover ways of saying "welcome." When she leaves for another similar community the church leaders have overcome their former sense of frustration and the newcomers and their boys and girls have found the churches.

* Secretary of the Christian Commission for Camp and Defense Communities. Anyone who is planning to serve areas affected by camps and war industries should write to Mr. Frost for suggestions and procedures, at 297 Fourth Ave., New York City.



Scotford

A minister's wife greets a neighbor in a trailer camp.

Next to a great shipyard are thousands of Negro workers. Into this community there comes a Negro minister, likewise on loan for a short period of months. He helps the churches to create an inter-racial council. He directs the attention of one denomination toward a church of theirs which is strategically located, but in disrepair and without a minister. It is renovated and a pastor secured. He helps all the churches to lengthen their outreach to the new workers and their families. He encourages the police to add some police women to assist with problems faced by young girls. When he goes to his next place of service he leaves a more effective church community and the inter-racial council which carries on with the part time services of a theological student from a nearby seminary.

If you want a thrill, visit in Baltimore a meeting of the larger parish staff of that city. Here are nine full-time ministers of as many denominations meeting under the chairmanship of their Council of Churches colleague. Each serves a parish located in a housing or trailer unit, not readily accessible to an established church. Each ministers in the name of the whole church; his parish has the usual membership list but it also has a congregation to which a newcomer may belong without interruption of his denominational affiliation. When there is need for baptism, the Lord's Supper, instruction in church membership, these are provided through a minister of his own denomination.

All the examples cited have been developed in collaboration with the Christian Commission for Camp and Defense Communities, through which the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education, the General Commission of Army and Navy Chaplains and the United Council of Church Women unite their forces. The funds for the Commission and for inter-denominational projects similar to those described come from the war emergency monies of the several denominations whose representatives work together through the Commission and through the state and local councils of churches and ministers' associations. Each denomination also has an extensive program of its own.

In the frontier days the church marched side by side with those who moved to new communities. Have we a spirit to match that of our fathers?

Helping families get settled

By J. C. Heinrich*

WICHITA, KANSAS, is an airplane manufacturing center. Within the past year people have flocked there to work from all parts of the United States. In March 1942 the government housing project called Hilltop Manor had 400 new homes. Six months later it had 1118 homes. By December 300 trailers in a nearby government trailer camp were filled, and work was being pushed rapidly on the Planeview project which was to contain over 4000 units. Beechwood, with 500 homes, is rapidly filling up.

The original "four hundred" who first moved to the housing area were largely former residents of Wichita or of nearby small towns. They attended downtown churches or spent the week-end driving home. But as other houses were opened the tenants came from farther afield. One afternoon's calling netted one family of Baptists from Texas, a United Brethren family from Nebraska, some Methodists from Iowa, another group of Baptists from Arkansas, and a family from a Christian church in Oklahoma. These people felt strange and homesick. There was no community spirit because no one knew anyone else. Even though they went to church they might not meet each other outside. Here was a great opportunity for the church to help these newcomers get settled, to find fellowship with others, and to feel themselves worthy members of the community.

Obviously one chaplain could not reach all these thousands of people with the influence of the church. There should be at least one in each of the housing areas. However, the budget available to the Wichita Council of Churches was limited. A church building was not an im-

* Chaplain, Wichita Defense Area, Council of Churches, Wichita, Kansas.

Rev. Norman Cook, here calling on a newcomer, was one of nine national staff members of the Presbyterian Church in the U. S. who spent three weeks each in the various Hampton Roads communities.



mediate concern, as religious services are allowed in the government maintenance building, but new money was required to pay the salaries of additional religious workers. There were three sources from which this money might come: from the various Home Mission Boards, from the old Wichita community, or from the people being served. We decided to concentrate on the third of these alternatives. Within seven months the Hilltop Manor church has undertaken the whole support of the chaplain and released funds for a man and his wife who have started work at Planeview.

Perhaps this accomplishment did more than anything we could have thought of to raise the morale of the people in the church. It released spirit and built up faith. The new residents had made themselves supporters of their own church and managers of their own budget. They became a group that served, with a missionary outlook, rather than being a mission group to be helped. The forces that turn government housing communities into slums are apathy, sheer nervous and spiritual exhaustion, fear, a sense of being sojourners in temporary housing, critical attitudes of the older community, and social indifference. The finance program, in attacking all these, has had a most heartening response. "Blessed are they that help us keep our self-respect."

It takes time and patience to help so diversified a group settle itself into a community and to build a real fellowship, but this is coming about. Two women's guilds which meet in homes, and a monthly covered dish community supper and church night seem to have been most successful in producing the beginnings of a community spirit. The men have been harder to get together but a small group now meets every two weeks for a "News Behind the News" discussion group. They are now wrestling with the pillars of post war reconstruction.

The chief problems of the Sunday school are lack of space and shortage of teachers. We have tried to handle a school of 250 in a building which has a room 25 by 40 and a few small side rooms. A new government community building that will accommodate 600 should put an end to space problems for a time. Lack of teachers will probably be a constant headache. One week word reached the superintendent that five of her teachers were going to work in airplane plants and would have to drop their classes. Hilltop Manor, with 900 children under six years of age and 1600 under eleven, has a first class religious education job on its hands.

We have avoided duplicating any recreational programs put on by government or other agencies. On the other hand we have felt that the church should help furnish leadership for any activity in the community that makes for more abundant living. Boy Scouts, Cubs, Brownies, Girl Scouts find a major part of their leadership in the same group that supports the church. The harmonica band directed by a former W.P.A. worker was finding itself off to a slow start. We invited his group to play for the church night supper. The audience was delighted when the chaplain played with the band. Next day six new members brought money for their mouth organs, and the boys and girls warmed the chaplain's heart with their friendly greeting, "Hi ya, Mr. Heinrich."

A possible field of service in helping humanize labor relations seems to be looming up. One of our regular attendants is a young woman who is the head of a household

of two children and four adult relatives. Her husband works as engineer on a government transport. His ship has been hit by both bombs and torpedoes. Her only contact with her husband in the past nine months has been by telephone as he lands on the Atlantic or the Pacific Coast. She plans to take a vacation the next time he lands and spend some time with him. When she did this a year ago she lost her seniority rights in the factory and is afraid the same thing will happen again. She was told she had to take her vacation in her turn and was given a pep talk by the foreman on patriotism. This case can probably be remedied. There will be plenty of occasions to ease the burden of those who labor and are too heavy laden as the community develops and we win our way into its fellowship.

Remembering the children

**The churches at work in war
industrial areas**

By Ruth Elizabeth Murphy

MANY ORGANIZATIONS are trying to meet the special needs and problems of children living in war industrial areas. Governmental and private agencies are doing what they can to provide for their physical care and protection. Since church leaders first became aware of the situation facing children in the crowded new communities, they have attempted to meet the spiritual needs of the children as well as of the adults. The task is a tremendous one, but many Sunday schools, clubs and vacation schools have been organized, either by the parents themselves or under the direction of leaders sent in by church boards or inter-church councils. Here are a few pictures which show some things that are going on.

It was a hot August day on the West Coast. Shavings still curled around the small porch of the rough maintenance building put in the center of the new governmental housing project. In one wing of the building the Catholic mass was being conducted. In the rest of the building a thriving Sunday school was being held. The classes spilled over into the office building and into the shade of a nearby house. The paint shack became the place of interesting discussions of the high school group.

The teachers in this Sunday school came from the housing project itself. They recognized their need of help and organized training classes taught by the pastor and the director of religious education at work in the community. The time of holding these training classes shifted as the work shifts of the teachers were changed. As one teacher said, "I haven't time to keep house for my family, work in the plant and teach Sunday school, too, but you can't let the kids go without Sunday school."

"Let the high school boys and girls do it," exclaimed the enthusiastic young minister. He was in a conference of church workers who were trying to solve the problems of a war-time area. He described how his group of high school youngsters went into trailer camps and, under his direction, recruited places and pupils for their Sunday schools. The classes are held in the trailers or under the trees.

Homes, school houses, USO buildings, and empty stores are becoming Sunday schools in many places. One western town has a full-fledged weekday church school conducted in a maintenance building.

In a housing project located in a camp many miles from town the mothers were worried. The boys were ganging up by blocks with the chief purpose of fighting each other. When the civilian chaplain and a visiting worker called in the community they found two Christian mothers planning to do something for the children. One said, "I could have a Girl Scout Troop and my neighbor's husband could have a Boy Scout Troop if we only knew how to get started out here. We have both helped at home, but we never had charge." The civilian chaplain's wife came to help and Scout Troops were organized.

Vacation church schools have proved to be of real value. A film has been made of the interesting vacation church schools being held in a war industrial area near Baltimore.¹ The church leaders there were most ingenious in constructing tables from tree stumps and boards, putting up canvass between the trees to protect the children, and planning afternoon swims for all. In another district they were successful in gaining the cooperation of the housing manager and the people of the housing project in using the community building for a vacation school. It is expected that several hundred vacation schools will be held in such areas this summer.

The babies are not neglected by church folk, either. In many places the Child-Care Committee of the community—sponsored by the social agencies, the public school or the defense council—has on it one representative of the churches. Surveys are made of children of working mothers, to see if day care is needed. Volunteers, many of them church women, are trained to help. In some cases churches furnish the heat, light and janitor service for nurseries. In other places they actually conduct them. Some trained church women have opened their own homes to serve these children, maintaining the highest of standards.

"Christians are people who care," and they are caring for the children of dislocated families across the nation today.

Bulletins

The following bulletins are helpful for those interested in starting religious work with children in war emergency areas:

Children in War Industry Areas—The Church Planning to Meet Their Needs. Mimeographed. 15 cents.

Plans and Suggestions for Boys and Girls in Christian Clubs in War Emergency Areas. 50 cents. Ready soon.

Order from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois or from denominational or council offices.

¹ This 16 mm. film, "Vacation Schools in Baltimore Defense Area" may be rented for \$1.00 plus postage from Miss Ruth Elizabeth Murphy, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois. Miss Murphy is in charge of religious education work in war emergency areas.



Mrs. Carl R. Gray of Omaha, Nebraska, and Rev. J. B. Ketcham make a radio recording for use across the country in Christian Family Week. Mrs. Gray was the first radio Bible teacher in America.

How shall they hear?

By Pearl Rosser*

THE VOICE OF THE LORD is a still small voice. This was the discovery of the prophet as he waited to hear God's message to him. Today, the voices of material things are loud. Screaming headlines and elaborate pictures tell of the destructive forces of war and those of peace. The radio has added its thunder to support the "eat, drink and be merry" idea. Only occasionally does the still, small but powerful voice of God break through these channels of communication.

To the church has been given the task of breaking through with the message of God. But—how can this be done?

We must use and strengthen the old and tested methods. Great and prophetic preaching is needed today. The voice of the pulpit must be "no uncertain sound." The ministry of home-to-home visitation, with a new awareness of personal needs, must be ardently carried on by pastors and deacons and parish visitors. Steady and sure must be the teaching ministry of the church. To teach a class of children, young people or adults must be elevated, dramatized, shot through with strong motives, until it becomes a high calling. Classes within the church building must

* Director, Children's Division and Parent Education, American Baptist Publication Society, Philadelphia, Pa.

be multiplied. Once more the church must be true to its evangelistic nature and go out into the highways and byways to reach every person with Christian teaching. The home visitation program of the United Christian Education Advance—projected for next September—must be picked up by all church workers and given a forward thrust.

But along with these old and tested methods, we must seek new ways of getting this message a hearing in human hearts. The radio has been used to some extent, but as yet only enough to test its power; we have not yet in any sense used its power. Its vast possibility still awaits the touch of two hands—one, that of a person of creative ability to devise programs that will put religion on a level of human appeal within a reasonable distance of Charlie McCarthy, and the other, that of someone blessed with an equally spiritual gift, that of money controlled by a generous heart. We believe that if we could secure the second, we could discover the first. Some steps have been taken in this direction; but most of the road lies ahead.¹

The motion picture is in somewhat the same position of tested but unrealized possibility as is the radio. In visual aids as a whole we have gone farther, but still not far enough. In the secular press, daily and weekly, is another partly used resource for "reaching every person." It is significant that in his addresses before the International Council meetings last February, Governor Stassen, viewing our whole task as a Christian layman, put a strong stress on these new channels for reaching people.

We must "imagineer" for God in carrying out his business. Imagination is needed, plus the engineering to conserve and utilize all energy. No amount of dreaming dreams will accomplish our goal without the planning and working it always takes.

People in local churches and communities do not need to wait for these large national plans. Churches banding together can usually secure cooperation of the local radio station to have religious programs broadcast regularly. These programs should be varied enough to serve children and youth as well as adults. There are more programs now available than many local stations have used, and the quality is much above a great deal now in use. Usually the editor of the community newspaper will give good space to religious news if church people take the time to provide it and do not insist on always boosting the coming Ladies' Aid Bazaar.

A careful record of all newcomers to the community should be secured and made available to all of the churches. A plan of systematic visiting and service to those people should be carried out by all of the churches cooperating. A check upon the religious activities of permanent residents of the community should be kept with a view to encouraging them to be active in Christian living. Any one church can take the initiative. It need not wait until all the churches are ready to cooperate; it should begin now with whoever will cooperate.

The voice of the Lord is a still small voice. How shall they hear God's voice above the noises of the world, unless we of the church of Jesus Christ carry the message to them?

¹ If any reader knows of a good "lead" in either direction—especially the latter—the secretary of his own denominational board or the General Secretary of the International Council would be glad to know about it.

What should we do?

A local church studies its neighborhood

By Edna L. Acheson*

SHOULD OUR CHURCH establish a child care center for the children of mothers working in war industries? This was a question which the Board of Religious Education of a large and well equipped down-town city church asked itself last fall. Adequate space and supervision were available; were there children?

The facts are uncovered

This question was referred to the Director of Research of the Council of Social Agencies, a sociologist who taught in the local university. To answer it he analyzed the 1940 census tracts for an area within a half mile radius of the church, that being the distance for which an institution might normally be expected to render service. The report of the analysis was given to a committee made up of representatives from the neighborhood institutions; i.e., from the eleven Protestant churches, three of which were Negro; from the Catholic Church; from the Greek-Orthodox Church; from the two public schools, and from the juvenile court.

The report included these significant facts:

1. There were less than twenty children under five years of age in the area. No child care center was needed, therefore, for the city child care committee had wisely ruled that every center must be within walking distance of the homes of the children.
2. The largest proportion of the population was made up of homeless men.
3. Transients, living either in inexpensive boarding houses, rooming houses, or apartments, moved into the area for a short time, then moved to more desirable locations.
4. Just outside the half-mile radius, however, most of the Negroes of the city lived. On the opposite side was a large Italian group, most of whom were Catholic.
5. The two areas of greatest delinquency in the city were just beyond the half-mile radius; there poor housing, drunkenness, poverty and delinquency were persistent problems. Delinquency was rapidly increasing among the young adolescents. Many of them now had more money to spend than they could manage wisely; many mothers were away all day. There was great tenseness because of the war and the many soldiers and sailors on the city streets were causing difficulties for the adolescent girls.

In connection with the problems in this latter area, it was agreed that one need was for small groups in which the boys and girls could plan activities which they respect

and, under guidance, come to desire socially valuable activities.

What about the homeless men?

Since homeless men made up the bulk of the community at the church's doors, the question whether the churches could contribute to these men anything beyond the services already planned for all adults was discussed. The conclusion seemed wise that the church could do little beyond supporting the work of the Rescue Mission which was located nearby. It was pointed out that the specialized knowledge of human behavior necessary to deal with the problems of homeless men was rarely found in lay groups.

The interest aroused in the problems of old age, however, led the church to consult with the social worker who was responsible for the care of the aged. She cooperated in a plan to invite the aged women on relief to the church's Red Cross sewing group, of which many were older women. The leader of the Red Cross group had dealt wisely with the need for recognition and for fellowship in the group, and formed a small committee which planned how to make the strangers comfortable. Under the auspices of the parent education department of the public school this leader conducted a series of discussions on the problems of old age, and records of these discussions were sent to the church.

A recent check with the Director of Research of the Council of Social Agencies about the homeless men brought the report that, for the first time in years, unemployment among these men was decreasing and that the character of their problems was changing since they were now wage earners.

Changes made in youth programs

The most valuable result of the survey came in an increased cooperation among the Protestant churches. Three of the churches of the same denomination are considering the possibility of combining their youth programs and thus strengthening them. For three years the churches have united in a church vacation school. After the survey, which indicated so great a need for help among the adolescents, one church invited the church vacation school children to a winter club program and two of the other churches helped with staff and equipment.

At the request of the church groups a community planning committee is being organized. The first decision reached was that the first three weeks after the public school closed be reserved for the summer work of the churches. The location of the 1943 church vacation school is probably to be changed so that the school will be near the area of greatest need. A three year program is being considered which will include clubs, church vacation schools and week-day schools of religion with continuity in staff. There is an increased awareness by the churches of their responsibilities and a genuine commitment to cooperative endeavor to meet them.

In the Conference Report

VALUABLE SUGGESTIONS on the church's relations to community war-time agencies are given in the report of Commission 5, pages 46-50, in *Christian Education in War-Time*, the report of the Conference on Christian Education Faces War-Time Needs. See page 4.

* Director of Religious Education, Brick Church, Presbyterian. Rochester, New York.

"Just what I want"

A Chaplain looks at the Service Men's Christian League

By Chaplain (Lt. Col.) F. C. Reynolds*

AFTER MORE THAN A YEAR of study and experimentation the Protestant Churches have evolved an organization for service men which the Protestant soldier and the Protestant chaplain say is "just what I want."

It is called the Service Men's Christian League. It answers a dire need often expressed by the chaplain for an all-Protestant, interdenominational agency through which he can work. It gives the Protestant soldier something he can belong to and work for. It offers a medium through which Christian men can discover one another and share Christian fellowship. It creates a sense of comradeship among the men. It sets up a standard around which all men of high ideals may rally. It brings strength to the weak and a challenge to the indifferent.

Many chaplains, if they never felt it before, are seeing now that demonism in its extreme isolationist and non-cooperative form has long been a disgrace to the Protestant Church. It soon became apparent that in the service we had to have a Protestant organization devoid of denominationalism. The Service Men's Christian League is it; it is the Church of the Armed Forces.

Here at Fort Meade we have received it with special enthusiasm. The League, we are delighted to find, is simple enough, flexible enough, sane enough to use in almost any way a chaplain may see fit. The Protestant chaplains and their assistants, with a few others, met and agreed to form units in the various organizations as soon as seemed wise. Here are a few glimpses of what has been done.

Chaplain John W. Davis at the Cantonment Hospital had a very impressive "Candlelight Dedication Service" when the men took the pledge of active membership. In the center of the chapel chancel was a table with one tall white taper burning and the open Bible. After the singing of a hymn, the President of the Unit made a brief talk emphasizing the need of an active religious organization among the personnel of the hospital. This was followed by the reading of the active membership covenant and a brief explanation by the chaplain. Then those wishing to sign the covenant came forward, received a small taper, lighted it at the tall taper on the table and stood inside the chancel. The chaplain made a prayer of consecration. The group returned to the pews and signed the covenant. We have found that some such service is an effective way of impressing upon the men the significance of membership. Nurses and WAAC's are also members of this unit.

Chaplain David A. Weems of the 23rd General Hospital gives the following account of his first meeting:

* Fort George G. Meade, Maryland.

"A committee of three sergeants, three privates-first-class, four privates and two officers as ex-officio members (namely, the unit Special Service Officer and the sponsoring chaplain) met in the chaplain's office nine days before the proposed 'sound-off' meeting of the Service Men's Christian League. It was agreed that this meeting would be planned to serve the double purpose of starting the SMCL and of furnishing an entertainment for all of the enlisted men of the outfit during Fire Alert Week, when the men were restricted to the company area.

"After singing two hymns and two pep songs, the program began with a review of Bernard Iddings Bell's book, *The Church in Disrepute*. Two sergeants handled the review, one agreeing with the author and the other disagreeing. They asked the crowd pointed questions and obtained hearty group participation in the discussion. This lasted one hour. At 9 P.M. a corporal took charge of the amateur hour, until 10 P.M. At 10 P.M. the whole crowd of 160 men went to a mess hall and enjoyed refreshments of coffee, cocoa and sweet buns. The reaction was, 'Chaplain, when do we do it again?'"

We have had some interesting experiences in connection with the meetings of the League at our Reception Center. There are thirteen active members of the League among the permanent personnel. A constant stream of men passes through the Reception Center, remaining only four or five days. They come in as civilians and go out as uniformed soldiers. Fifty-one of these men have signed the active membership covenant and have been sent here, there and everywhere throughout the United States. Three of them have written back stating that they have found units of the League in their new organizations and are grateful for this contact.

One man, who had not taken any interest in the church for eight years, while on the train from his home town to the camp, made up his mind to get back into the church while in the Army. While listening to a sex morality lecture he heard the chaplain announce a meeting of the Service Men's Christian League that very night. He said to himself, "Here is my chance." He went around to the meeting that night. Every man present was asked to stand up, give his name and home address and his church relationship. This man expressed his gratitude in finding the Christian Church on the job at the very beginning of his Army career, and pledged himself to become an active member of the League.

Another man, who had completed two years in college, heard the chaplain announce in the Sunday morning service a meeting of the League the following Tuesday night. He went and was so impressed with the sincerity and earnestness of the group that he sought a conference with the chaplain at the close of the meeting. He told the chaplain that occasionally he had thought of going into the ministry, and the experience that night had led him to decide definitely that that was what he should do. The chaplain had a letter from this man, who is now with the Air Force at a camp hundreds of miles from here, in which he said he had written to his mother about this decision and was confirmed in the conviction that this is what he should do.

I am sure books could be written illustrating the value of the Service Men's Christian League. It's the answer to the chaplain's prayer, and the reply of a Protestantism really united for the first time, to the service men's need!

The local church remembers its service men

By Edwin T. Dahlberg*

IT IS THE GENERAL CONVICTION of the men in our unit that of all the organizations in the country the Christian church is doing the best job of taking care of its men."

I was surprised. Yet the young Marine on the opposite side of the table spoke with a quiet tone of sincerity that was convincing. He chuckled as he added, "When I was packing up to go home on leave, one of the fellows was chewing his pencil, and asked me, 'How do you write home to the Ladies' Aid?'"

When one of the young men or women in our own church goes into the service, there first goes out from the pastor a personal letter of good wishes, containing a printed card prepared by one of our denominational agencies. This card contains some excellent counsel as to the maintenance of the Christian life and faith, and suggests contact with the home church and family as well as with the chaplain and the church nearest camp. In addition to this card there is also a little printed card of introduction, certifying as to his church relationship and Christian service activities, which card may be presented to the chaplain or to pastors along the line. A separate card is mailed by the pastor to the chaplain.

A young Air Corps man had an amusing experience with one of the little introduction cards. He and two of his comrades went to a girls' college one Sunday night down South, hoping to make a date. "Absolutely nothing doing," said the severe looking dean of women. "We can't permit any of our girls to go out unless we have some way of knowing you." The three lads were about to turn away in discouragement. Suddenly this budding aviator bethought himself of his pastor's introduction card, which he presented to the dean. "Boy, did we get action!" said he in his letter home. "We were introduced to three swell girls, and spent all the rest of the evening in a beautiful lounge by the fire-place." Evidently there is at least some value in having a pastor.

Along with the letters and introduction cards goes a New Testament, inscribed with the name of the service man, and his home church, plus a marked verse or two as his personal Bible motto for the duration. It is surprising how deeply touched the men are by these verses, and what an effort they make to memorize them.

In addition to the personal letters which the pastor should send out to the service men and women every month or two at least—more often, in a smaller church—the list of names should be circulating constantly through all the organizations of the church, under the direction of a central

committee, so that a constant stream of letters, birthday greetings, Christmas cards, gifts, and food boxes will be going to each man. "This morning I got twenty letters from the junior high department," wrote one soldier exuberantly—"half the mail in my company today." Naturally we would not expect a personal reply to all these letters.

For churches that can mimeograph a monthly or weekly news sheet, it is very helpful to have some such kind of a house organ going out constantly. If possible, the pastor should get someone else to do this. "Do not do anything this year that you can get anyone else to do," is good advice. We have in our church a fine layman, with a wooden leg, who said, "I was too young for the Spanish American war, too old for the first World War, and now I am too crippled for any war, but I would like to help keep in touch with our young men. So let me fold, seal, and mail the Church Messenger each month, and pay the postage." He remains the anonymous Dutch Uncle of the men, but occasionally consents to write an article which he simply signs, "Uncle Ralph."

The pastor should have a special section for a personal greeting. In our own paper I always have a brief Bible study outline for the month, so that all may study together, over all parts of the world, one of the books of their New Testaments. A correspondence church school, in other words. One sergeant of Marines has sent home from the South Pacific islands a request for six more Testaments and lesson materials from the primary department through the senior high department, which he is teaching to a number of little native boys who apparently speak English.

The best thing we have done was just before Christmas, when we mailed to all parts of the world a Victrola record containing a six minute Christmas program prepared by the congregation. The pastor gave a two minute greeting, and description of the scene in the sanctuary, spoken against a soft background of organ music, playing "Silent Night." Then the congregation sang, "O Come, All Ye Faithful." This was followed by a prayer by the assistant pastor, and a response, "The Lord's Prayer," by the a cappella choir, and Christmas chimes on the organ. This was carefully rehearsed and timed at the Friday night choir rehearsal, and then recorded at the Sunday morning service, immediately after the benediction. The records, ready for mailing, cost 35 cents apiece in quantities, and were mailed about December 1. We have had the most glowing reports of this venture from all parts of the world, some men walking several miles to the nearest recording machine.

The pastor should also attempt to see every man off on the train, or better still, have lunch with him, before he goes. This latter arrangement gives a chance for helpful counsel on war time temptations, and maybe for a quiet prayer in the study afterwards.

Some of our churches may have one or two conscientious objectors on their service roll. If that is the case, be sure to remember them as faithfully as the men in the armed forces. They are in special need of our ministry. Their comrades in uniform—at least in the Christian church—respect them, and in no way begrudge them the attention and pastoral encouragement they deserve.

The Christian church's main function in war time, as far as its members in the field are concerned, is to keep alive their memories of home.

* Pastor of the First Baptist Church, Syracuse, New York.

DON is at the Great Lakes Naval Training Station; Bob is in a camp in Texas; Clifford has gone overseas somewhere; Wayne has just been home on leave after getting his wings; Charlie is in training with the Marines at San Diego; Joe is with the infantry at Camp Roberts; Alpha just left the other day—and so, as many another teacher, it has been my lot to see my boys go one by one.

My boys are just like the boys from many another church throughout the land. They are normal young men with their dreams, aspirations, plans, hopes—and their sweethearts. The situation we now face has not been an easy one for them. For some, it has meant leaving school in the midst of professional training; for others, it has meant postponement of planned marriage; for still others it has meant leaving a good job where they were already on the way up. And so, trying to conceal my own inner agony of soul, I have watched them wrestle to make the adjustments required by this new turn in their path of life.

Some have gone off alone, preferring to think things out for themselves. Others have dropped in to talk it all over. And from deep, unseen and almost unknown depths they have brought to light their hopes, their fears, their questions. One of the most prevalent and most difficult problems for many young men is the question of whether or not to get married before they go into the service. The same question, from a different and sometimes more acute angle, plagues the young ladies as well.

As a counselor I have not felt that it was my place to decide such a momentous question as "to marry or not to marry" for any young couple. Rather, it seems better to help a young couple to add up all the pro's and con's and then let them make their own decision. Such a strong emotional element is present in making this decision that the help of a counselor is very worth while so that all the major points involved in the decision will be faced squarely. The tendency of the young couple will be to minimize the difficulties and pitfalls of war-time marriage; if he is

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If they decide to wait

A pledge ceremony for engaged couples

By Harold L. Phillips*

that the church is doing for men in the service, there seems to be a neglect of the young couple about to be separated. They need definite guidance, some experience to look back on that will strengthen them in those moments of loneliness that are bound to come.

SEVERAL MONTHS AGO I had long conversations with a young couple on this very problem. Emotionally, they wanted to get married; rationally, they had decided it was not best, but yet as the day of separation neared the emotional strain became almost too great to bear. It was evident that they needed some uplifting, strengthening experience which would help to take away some of the fear of separation. As the day of his departure grew near, an idea suddenly presented itself. Why not let them put in

words, in the form of a ceremony, their pledges to each other for the period of their separation? We talked it all over, facing all the possible alternatives — that maybe they would grow apart instead of together, that maybe one might become interested in someone else, that the boy might not come back. We decided upon the type of conduct that each was to expect of the other during the period of separation.

Then, hastily, we placed our thoughts in written form, in a sort of pledge ceremony. It was written in less than ten minutes, in the creative moments that came at the close of our conversation. Then the young couple stood, facing a large portrait of Jesus, and made their pledges to each other as I

(standing behind them) read the document which we had written. It is given here exactly as originally written, without any attempt to revise or refine it:

"WE ARE MET alone to face a deep and real problem which life has thrust upon us. And we are not alone,



Harold L. Phillips

The young couple faced a large portrait of Jesus and made their pledges to each other.

for we stand in the very Presence of Jesus, our Master. It is to him that we look for strength, for guidance, for fortitude to face this problem of life. We realize that what is happening to us does not matter so much as how we are facing it and will face it in the future.

"And so, it is our purpose to meet here and to pledge ourselves to each other. In the presence of Christ we pledge:

"First, that we will be true to each other while we are apart.

"Second, that we will be frank with each other concerning what may happen to our mutual feelings during our separation.

"Third, that we will face whatever may come with faith in God, believing that, even though it might be through tears, in some way God's will shall be done.

"And now—

"Do you, ———, pledge to ———, whose hand you hold, your loyalty, your devotion, your trueness, your love

*Editor of Church School Literature, the Church of God, Anderson, Indiana.

Swing shift recreation

By Ruth S. Conant*

IT WAS ONE O'CLOCK of a wintry morning in January. A half dozen young fellows pushed open the side door of the Church House and ran downstairs to the social room in the basement. Through the glass-paneled doors of the room they could see the fire blazing on the hearth. Scattered around the big room in various sorts of activities were some twenty-five or thirty young people. The newcomers hung up their coats and pushed into the room.

"How are you, Bob?" said the host to one of the group who had been there before. "A cup of coffee?" A steaming pitcher stood on a large round table, about which were seated a little cluster of boys and girls, drinking coffee, eating crackers and cheese and doughnuts, munching apples. The hostess was now presenting the late arrivals to the crowd at the table. Just then the music struck up, played by the victrola at the far end of the room. One by one coffee cups were drained, set down, as part of the group of table-sitters moved down the room to a section reserved as dance floor. Others who had been sitting on a davenport by the fire rose and joined them, but two games of ping-pong went on steadily; one young fellow remained asleep in an easy chair; and a gathering of five around one small table continued deeply absorbed in nobby sticks.

Such is the Swing-Shift program for war workers on the 3-11 p.m. shift as it is held every Sunday night—or rather, every Monday morning!—from 12 midnight until 3:30 a.m., at Center Congregational Church, Hartford, Con-

*Minister of Religious Education, Center Church (Congregational), Hartford, Connecticut. The host and hostess of Swing Shift are Mr. and Mrs. Evan F. Kullgren. Mrs. Kullgren assisted in the preparation of this account.

while you are separated from her? (*The young man replied in the affirmative.*)

"Do you promise to keep sacred in your memory the hours you have spent with her, to keep yourself clean and upright for her sake? (*Again the young man replied in the affirmative.*)

"And now—

"Do you, ———, pledge to ———, whose hand you hold, your loyalty, your devotion, your trueness, your love while you are separated from him? (*The young lady replied in the affirmative.*)

"Do you promise to keep sacred in your memory the hours you have spent with him, to preserve your love for him, to be brave in his absence and joyful in his return?" (*Again, she replied affirmatively.*)

(I then stepped quietly from the room and left them alone for a few moments.)

The next day he went away. Months later a letter came back to me: "I can't express myself much in a letter, but we want to thank you for all the help you gave us. The vows that we made that night help out a lot. Thanks again."



Ellis O. Hinsey

Songs after midnight relieve the tension of long working hours.

necticut. The program was first started in the winter of 1942 in cooperation with the Y M—Y W C A Swing-Shift program. The announcement was first made in one of the regular Association gatherings for the second shift. Printed cards were distributed inviting everyone to an informal open house at Center Church from 11 p.m. until 2:30 a.m. That Sunday night precisely two boys came; they played ping pong and left about 1 a.m. The next week four boys came and stayed until 2:30, the time set for closing. The 2:30 closing hour continued for about a month, when the group asked whether they could stay until 3. They finally ended by staying until 3:30, which was then appointed as the regular closing hour. By summer the total had settled down to between twenty-five to thirty-five or forty each night, the number climbing occasionally to sixty, and with a goodly sprinkling of girls.

Hot summer nights a small group of fellows added to the jazz music of the victrola by bringing their own in-

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struments and organizing a band. The host went anxiously out into the street to estimate the volume of sound floating across to the hotel opposite, but the good thick walls of the Church House did not betray us. Not a complaint has come from the guests across the way. When the program closed for two weeks in August to give the host and hostess and their assistants a brief vacation, one of the boys said, "Golly, you're taking our only social life away from us!"

Many have been the discussions held over the coffee cups and around the fire, in the wee sma' hours of the morning, on the subjects of religion, politics, marriage, war and peace. Repeatedly the young people have been asked if they would not like a planned program, but they have always replied that they prefer the informal way of doing whatever they like. They look upon the Swing Shift program as a club to which they can come for dancing, games, reading, singing, and whatever helps them to overcome the loneliness of a strange city. For these young men and young women have come here from everywhere to work in the war industries. They represent all degrees of education from graduate work to no more than grade school background, and all sorts of homes from tenement to well-to-do. They are a true cross-section of society which it is the task of the Christian church—and especially of the downtown Christian church—to serve and include in its fellowship.

Many of these young people have problems. Some of the girls have very serious problems, especially those who have come from small country towns, where they are known, to this city where they do not have to account for their actions. They bring these problems to us and we try to help solve them. One girl said to the hostess, "I was so shy and diffident when I first came, but I feel so at home now, and I haven't that feeling any more."

Of course, at the beginning we had to get the confidence of these young adults. They were suspicious of any program held under the auspices of a church. One boy, who shortly became a regular participant, afterwards explained his first hesitation about coming. "Why," he said, "we thought it might mean confirmation and everything!" But once a boy or girl had come, this feeling of hesitation vanished. Indeed, it was succeeded by a feeling of proprietorship and responsibility. Nothing was said by the host and hostess about cost or dues; it had been agreed by the church leadership that this should be offered as a free service. But the young people themselves knew that it cost money to provide "the eats." Almost immediately they took the matter in hand and voluntarily taxed themselves a quarter each a Sunday.

The problem of supervision has been relatively simple. Only on one or two occasions has a young man strayed in from the street in a state of intoxication. When some of the group drift off into other rooms, it is only necessary to walk through as a reminder that we spend the evening in the one common gathering place.

The important intangible which probably more than anything else sustains the Swing Shift program is the complete absence in the attitude of the host and hostess of any ulterior motive. When they watch our Director of Community Activities and his wife get into their car at 5 a.m. of a bitter day in January and drive off over icy roads toward home, the young people know that these early morning gatherings are held for no other reason than genuine interest in them.

The World Christian Community

(Continued from page 11)

There is a great renewed interest in the Bible

The Bible furnishes shot and shell for the battle with pagan forces. The selection of texts for preaching the Word enables the Christian pastor to speak directly to the issues of the time. There is a strong emphasis on the eschatological aspect of life but this does not mean an other-worldly attitude. In times when Christian ethics have lost their sanctions, and truth varies according to nation, race or class, and even law exists only to serve the ends of the strongest, the Bible is calling men to repentance, to resistance of evil forces, to trust in the Will of God. It becomes the Master Word with authority. Where nations are losing touch with their history, the Bible proclaims the eternal values of the traditions of the past and spurs men to build a new order in the future and listen to the Word that God wants to say here and now.

The world Christian community is a reality

While there has never been greater divergence between the peoples of the various nations of the world our experience in Christ unites us. The churches have survived. They proclaim a faith to live by and a philosophy which enables men to judge the strength and weakness of the pagan philosophies of our time. In the words of Robert Mackie, General Secretary of the World's Student Christian Federation, while the basic differences between English speaking students who "see the supreme moral problems of our time are on the political level" and the European students who discover afresh the reality of "lies and anarchy, suffering and hate" are irreconcilable and difficult to understand, "the most wonderful thing is that in our thought and conversations we are so conscious of one another."

Symbolic of this living fellowship was the closing communion services at the Amsterdam World Conference for Christian Youth. Three different communion services were necessary in order to remain sensitive to the deep-rooted convictions of various churches and yet when over a thousand young people of all nations and races went down on their knees before God humbly praying that they might be one with him in his suffering and life, an agnostic who had attended many international gatherings said to his friend, "I wonder whether they realize the power in that act as men on their knees recognize the Lordship of Christ. It's the most powerful unifying force in the world today."

God has begun a serious conversation with the world

"The churches and the Christian fellowship must answer the invitation of God. They are in a difficult position. The time when they could live without interference or opposition has passed. They have to fight for their place and existence. In many cases they have become underground churches or churches under the Cross. It is impossible to give an adequate idea of the spiritual and physical suffering that that statement implies. Nor is it possible to describe the mystery of divine and victorious joy by which this suffering is again and again transformed. . . . One cannot think of anything more disastrous than that a church should emerge from this present period without having been changed."

Young people after the war

Present trends will affect the church's after-war program for youth

THE WAR is changing young people. They are not the same now as they were three years ago. By the time the war is over they will be even more different. What are the major forces now affecting young people? What are they thinking about? Will their new attitudes make necessary a new type of youth program in the churches after the war? These questions are discussed below by men now in touch with young people in industry, in military service, in college, and in the youth fellowship of the churches.

They think while they work

By Ellsworth M. Smith*

THE YOUNG MEN AND WOMEN who now "man" the war machines in our factories grew up in a world in which peace was supposedly secure, unemployment rife, stagnation the artificial horizon of their lives. Now they are suddenly very significant people, earning big money, working full time and overtime, and away from home for the first time. They could not have been prepared.

The first thing that happens to them is homesickness. A personnel manager of a war factory commented: "I wish the churches could help these young workers. They tend their machines with far-away looks in their eyes, even get into unnecessary accidents, because they're plain homesick!"

Frequently bad housing doesn't help. Dormitories bear only the faintest resemblance to their collegiate namesakes—the context is lacking. The prospect of a metered eight hours in a bed shared with several others doesn't help. Young workers get pretty bitter as they soak up the local stories about botched housing programs. They get the impression that vested interests carried more influence than the basic human needs of an expected army of incoming workers.

Out in the street because of the unbearableness of a dingy room, the young worker looks around to see what he can do. Well, there are movies, night clubs, bowling, taverns. Of course, there are church affairs, but they haven't been invited. The few civilian USO's do not usually remain open for the swing shift. Of a piece with the need for recreation is the need for friendships. A personnel woman said: "You'd be surprised how many



Federal Works Agency

Now young people are suddenly very significant.

of our girls ask why the churches aren't open when they can attend." The churches are not unfriendly to the newcomers and war workers. But they seemingly do present to strangers generally the impression of a closed-corporation austerity, and nine times out of ten when you pass by them they are closed, with all lights out. Meanwhile, delinquency rates rise and divorces multiply.

The work these young people perform holds a fascinating significance for them. Aware of its importance, they do not miss the tragic undertones of destruction the machines beat out. The young workers are eager to make a good job of it. Hence, they fiercely resent the growled accusations of absenteeism and "slowdown."

Young people's reaction to work in war industries vary. Some fit very readily into the rhythm of the machines while others find it nearly intolerable.

A basic difficulty is always strangeness. The young man in the Army is soon welded into a close-knit group under such discipline that few personal decisions have to be made. Young people in the plants, on the other hand, are simply strange individuals in a strange environment, with little esprit-de-corps, with no uniform to recommend them to the native population, and with the terrific onus of popular criticism of unionism to swallow.

They have lots to think about, these young workers, but they have few occasions for the constructive, healing expression of their thoughts. What an opportunity for discussion and study groups! How ideal the program of one church which begins with the Sunday morning sermon, followed by a young people's dinner, discussion of the sermon, afternoon periods of study of war and post-war problems, liberally interspersed with fine music, both "live" and recorded, a service of quiet devotion, an evening party! How generally should such a program, at convenient hours, be made available to young war workers!

A high percentage of these in-migrant young war workers come from small towns and villages. They were not generally prepared for the high degree of inherent conflict involved in union labor organization. They recognize the need and value of the union, but the union's

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seeming regimentation offends their inherited sense of individuality and free expression. They will be good for the unions, for they will insist on truly democratic procedures and opportunities for fellowship in other areas than those of conflict. They resent the drive for higher and higher wages—they came to work because of patriotic reasons and to gain a little money for education, the future, or to help the folks back home.

Yet they quickly become inflamed with suspicion of the profit motives of ownership and management. They quite naturally agree with the often-inarticulate philosophy that labor is not a commodity that can be bought for a price in an open, competitive market, but should be, as it was at home, a partnership of neighbors in a productive community.

They read a 'lot, these young people, particularly the first-hand accounts of war and diplomacy; and their resulting attitudes are compounded of thoughtfulness and the natural impulses of youth. Therefore they feel that our nation betrays its democratic pledges in its dealings with Vichy-ites, its Jim-Crowism in the armed services, in employment and housing, its silence on India, its pitifully inadequate support of China. These young men and women are more seriously thoughtful than any recent generation. Their fathers fought in the "war-to-end-wars." Their brothers and sisters are on the fighting fronts of the world in this war. They are completely sold on the need for fairness and freedom in international relations. They know instinctively that hatred offers no solutions. In fact, their all-consuming hatred is the hatred of war itself, and they, like their brothers and sisters in action, are fighting this war, each in his own way, because they hate war itself so much.

Feeling as they do, they are ready to give themselves without reservation to a national and international, yes, church leadership, that is all-out for sincerely democratic aims and methods. But they are mature enough, in spite of their years, to judge carefully before they pledge their allegiances. Given good leadership and the opportunity to make their influence felt, these young American war workers could in the future constitute an effective check on those who would return America to an isolation designed solely to protect Americans' right to "do as they please."

Service men gain new spiritual insights

By Chaplain Walter B. Zimmerman*

SURVEYS HAVE SHOWN that men in the military services attend worship and give attention to religious interests much more readily than they did in civilian life. The reality of crisis, the community of interests, the compactness of military living and working conditions, and the pull of a definite ideal or goal conspire to make men

* Office of the Chief of Chaplains, Washington, D. C.



Signal Corps Photo

Service men talk plans over with the chaplain.

more receptive to the appeals of religion as a normal and natural social process. Military administrators recognize these facts. The liberal provision of chaplains and of equipment for them—of chapels, Bibles, hymn and song books, religious literature—are natural responses to an apparent need. They provide a direct and objective answer to the question, "Are soldiers interested in religion?"

A keen and skilled observer reports that he "found the Commanding Officers and all officers sympathetic with the work of chaplains and that the men were encouraged to visit with their chaplains, both in worship and in individual counsel." It is not unusual, he said, that soldiers who have not attended church with regularity for years are now present each Sunday in the chapels.

A chaplain reports that three soldiers of his command walk six miles through hot, humid, tropical jungle, sometimes through torrential downpours, to attend the regular Sunday worship with their unit. Not once, mind you, but regularly every Sunday, at the last report, and for eleven months. Files in the Office of the Chief of Chaplains are replete with such illustrations of deep interest.

Officers who are responsible for the care and training of soldiers, and ultimately for their very lives, are responsive to religion for their men as well as for themselves. A chaplain boasts that he has three Lieutenant Colonels in his choir, and that the Commanding General of his division attends both Protestant and Catholic services every Sunday, as an example to his men. Of course, such response and interest are far more than mere example.

Will service men and officers continue this loyalty after the War? What must the church do to maintain their interest?

First, let the present church assume a complete allegiance to God and country now. It is increasingly difficult for the men in the armed forces to rationalize lukewarmness on the part of any Christian in loyalty to the war effort when they must be prepared to give all in defense of their country. The very freedoms of conscience and religion depend on the ability of military men, together with the civilian home front, to win the war and the peace which is to follow. In the axis-dominated countries these freedoms are gone. They are gone forever or until the war is won

by the United Nations and freedoms are redeemed. This is the challenge to the church and to religious education. To chaplains and other leaders, both officers and enlisted men, as well as those on the home front, this challenge is real. It must be faced.

"When the boys come home" they will be interested in the movements and procedures which have brought them new and deepened religious insights and experiences. They will fall naturally into the pattern of such movements and procedures as make their return victorious. Little will be their desire for formal "youth movements" administered and dominated by aged professional leaders, for they are the youth movement of the age. The purely emotionless formalities and stereotypes of religion and religious "programs" may be lost to them. The appeal of purely denominational and provincial concepts of religion, at least in the Protestant pattern, will be lost in a broadened and enlightened tolerance of men and living. Homes, wives, sweethearts, children—denied military men in the heat of military occupation—will grip them with fingers of steel.

As Dr. Paul J. Braisted implies in his *Religion in Higher Education*, religion and all education must unify their appeal in the need of one another and join forces in a common endeavor. "Spiritual and moral values" will have come to the men of the armed forces and "the meaning and resources of religion" will have dominated their deepest experiences. The men will be ready for the churches and religious education. The only question is, can these churches with their religious education program be ready for the return of the men now on their Honor Rolls?

The close companionship of friends and loved ones, the intimacies of personal relations, the mutual interdependence of men for life itself, and the facing of real-life situations within the pattern of a total religious experience will open the channels for the use of these men in the After-War Church. From them religious motivations will emerge. This is the field of the challenge of religious education. Now is the time to prepare for the integration of this new power which will return with our victorious armies.

Education is being regimented

By Harold Ehrensperger*

LIKE ALL PICTURES, the picture of education for the future can be dark or light depending on the way you look at it. For most of us working in the field of education the picture is decidedly dark just now. Perhaps it would be more accurate to say that the person with any hope that education can be a process of inquisitive living pointing toward a full, beautiful and abundant life motivated by Christian principles, cannot be optimistic over what he sees. Certain trends must be faced and evaluated.

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Most obvious is the trend toward regimentation by the government through the military machine necessary for a total war. This regimentation is reaching into every phase of education—now even to the secondary school student who in his most inspired moment hopes to be a religious leader. The government will take this boy and all of his companions—these adolescent doctors, lawyers, merchants and chiefs—(perhaps chiefs most of all), and it will prescribe courses and a way of life to achieve proficiency in the shortest possible time. It insists that the adolescent decide—or if he doesn't, that the government give him tests and decide for him—and that from that moment of decision his entire life is no longer his to control nor his to work out.

If we are honest, we shall have to admit that we have taken a page out of Hitler's educational policy. We are talking now of future compulsory military training as if we expected our future civilization to be founded on an armed enforcement of the state's dictates, administered, we suppose, through some military control. For in the educational process we shall not have left any choice for the youth to grow in character that will enable him to make choices and decisions which he feels are for the best interests of humanity as a whole. He will be regimented in his total life. Vocational tests are not the "be all and the end all" of truly satisfying life. The incentive for vocation must be on a high level if *being* anything is to be more than a way of "making a living." For this kind of living, regimentation has no place.

What, then, can be the bright side of this picture? We are fighting now to kill this regime in other countries because it is so much against the grain of the democratic citizen. We, too, may have to throw over those who clamp it down on us. But more than likely, out of sheer disgust, we shall get fed up with this sort of education and overthrow it. If we do this we shall have our Christian democratic heritage to thank! And if it happens, it will probably be the revolt that will shake education to its roots. It may mean the beginning of the real cultural education that is aimed at an integrated life; it may separate "finishing schools" from a true educational process; and it may give the impetus for education that will aim at creating citizens of the world where work and study will be one, where students will be the seekers along with the faculty, and where complete personal and social living will be end and aim of the process. Toward such education the Christians of the world must work—for, obviously, only as the concept of personality and social life is religious will a future peaceful existence be possible.

"Free" education of the future must be built upon the distinctly Christian concept of the worth of the individual as he expresses himself in social living. This means that educational institutions must become much more "community" in their organization. More and more they are becoming the actual living processes. Nothing will be extra-curricula. The entire living process will be curriculum, and for that reason there will be no assumption that study will be more necessary than any other part of the whole process. Education will be good or bad depending upon how much it stimulates the student to think for himself, to develop an integration of personality, and to give him a sense of belonging in the community. As he develops this relation to himself and to his fellow man, he will be the nucleus for the Kingdom of God which religious education

can hold as a clear ideal and toward which all education must be directed.



University of Chicago

Campuses are suddenly filled with men in uniform.

The church's after-war youth program

By Herbert L. Minard*

WHEN THE WAR IS OVER" is a much used phrase. Many are possessed with the idea that there will be a rush back to normalcy after the command, "Cease firing!" This is as true of leaders in the church as it is of the man in the street.

Normalcy, for most, means that which has been lacking during the war years: the old job, the accustomed Saturday afternoon on the golf course, the unhurried moments of Before-Pearl-Harbor home life, and church worship without the haunting spectre of service flags. For young men and women in the armed service the variations of this theme run to resuming education, returning to the old crowd, and starting life anew with the old sweetheart or the girl who was hurriedly married and as quickly left behind.

Faith in normalcy is unfounded. It springs from the strange idea that the real business of living has been postponed for a peculiar interval of time known as "the

duration." Once the end of that period is reached, life is supposed to begin at the point where the interval began.

The church which projects its future youth program upon such an understanding will be in for sorry days. Life has not been postponed. Rather, it has been crowded with experience. Attitudes have been formed and points of view shaped by the fortunes of wartime both on the home and foreign fronts.

The fact is clear that the church will not be serving the same kind of young people after the war as it did in the pre-1941 years. Youth leaders confront this stubborn question on both the national and local scene: Can we be realistic enough to build a program which will challenge the new youth? They can *if* they will plan in relation to the conditioning youth has had and the environment within which youth will live in the post-war years.

Some elements of the conditioning process are now clearly defined. Youth, who normally respond to idealism, are being told that they are to live in the dawning years of the "century of the common man." It is to be a different world, one in which man in the mass is to count. Related is the fact that youth have seen the isolationist myth blasted, and they have become "globalists" literally through thought and contact. Through associations in their own work-world and those of both of their parents they have become accustomed to labor union control; they will scarcely be sympathetic to a church which does not recognize labor groups as a dominant factor in post-war political and social life, and which fails to seek its membership from the ranks of labor. These youth will be the products of war-time morality, and will respond only to those leaders who speak frankly and factually about personal and social ethics essential for the good life. This does not presume to exhaust the factors influencing youth, for there are the attendant problems of frustration and pessimism which war inevitably creates, but it is enough to point the church's thinking in realistic lines.

The environment of the post-war years is equally discernible. There will be the months of demobilization. Population shifts will be on with a vengeance, as families begin the trek away from defense centers, and as youth seek employment. Communities will be putting into operation the post-war plans which are now being evolved. Everyone will be conscious of adjustments accompanying the participation of North America in multi-phases of world cooperation.

For the church to think in these terms ought to reveal that the future of youth work will involve these six principal tasks and directives.

1. Youth must be guided in developing a reasoned faith of their own. In pre-war years much of youth work dodged the fundamentals inherent in Christian belief. Now a chaplain back from the South Pacific is able to point to the fact that youth "need a religion which they can use in foxholes, in cockpits, in jungles or on rubber rafts." There is danger that the war may produce a religion of "God interference"—that man can do nothing and God must do all, even to the point of timing the arrival of a bird to sustain life in men adrift on a merciless sea. The task for the church is to help young persons develop their powers of spiritual perception to the point where they may be able to credit God with what belongs to him, as well as to give Caesar his just dues. The religion for youth must be self-achieved, not handed

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down in a neat package tied with credal ribbons. Further, it must be a faith big enough for the world.

2. Youth programs must be projected on a community scale. This will be the great day for the United Christian Youth Movement if it will understand its own genius: that national movements spring from grass-root origins. The problems before youth in the post-war years will be too large for little self-centered churches. More and more must youth leadership power be pooled if churches are to have vital youth programs. The day when a community could say it was conducting an interdenominational program when it had a quarterly youth rally must go. Churches in natural groupings (in a rural area, a neighborhood, a downtown center) must merge at the beginning point—the initial stages—of their planning to determine how youth are to be served. The University of Life plan, cooperative recreational projects, work projects, and similar activities with community proportions reveal the wisdom of meeting community problems with community-planned programs. This much is certain, where the churches fail to plan programs designed to service all of the youth of a community, government or social welfare agencies will take over. When this happens, the youth program will be reduced to a few study groups and worship services.

3. Youth must be helped to develop a constructive Christian approach to citizenship. The era of debunking citizenship has gone with the war. Youth who have served their nation in foxhole and fighter plane will not respond to a social action program weighted in terms of a negative citizenship. Rather than being against military drill in high school, the youth program of the future will make its best contribution at the point of organizing youth around projects which will have permanent social value for the community. The Four Freedoms offer abundant soil for Christian youth action by imaginative individuals. The greatest obstacle before such an approach to citizenship is in youth and their leaders who now have no dynamic relationship to the war effort and who view with alarm each new step of the government. It is possible to grant all the dangers in the trends toward regimentation, but these will be blocked only by positive programs containing clearly evident citizenship values.

4. Youth must be oriented into the nature of the Christian home. This is essential for men and women returning from military service. It will be needed by youth who are now growing into adolescence as a "trailer" or defense community generation. Basic here is the need for helping youth to see that the home is the foundation for all personal responsibility.

5. The church must focus the mind of youth on service of heroic proportions. There is need for the modern equivalent of the old Student Volunteer Movement. Highly skilled technicians will be required for long years of reconstruction work in war zones. Leaders in possession of knowledge and a tenacious faith, will be needed for pioneering in the "century of the common man" toward the goal of a united world. The changing pattern of missions, entering the phase of Christian union, will call for workers stripped of denominational bias.

6. To achieve these directives the church must train a new type of adult leadership. The day of the patriarchal leader is over, both in national and local church youth work. The leader of the future will be the friend, the counselor, and youth programs will be officered and con-

ducted by youth themselves. The new leader must know a variety of techniques, and it is for this very reason that the leadership available in a community must be viewed in terms of a community-wide approach to youth, for few churches will possess in their own membership the quality of leaders needed for all phases of an adequate youth program. These skills can be developed through an adequate training program, but the leader himself must grow a faith equal to the program for the post-war years. The leader must be socially minded, grounded in his own religious faith, and unwearied by the pressures of war years.

The clearest word for the church is that youth work "as usual" is out. The old "class-society" pattern will not meet the demands of the years before us. Only as the church recognizes that imagination is as essential in the work of religion as in public education and business will it build a youth program adequate for the future.

Moving Day for America

(Continued from page 8)

Many of these problems can be met only through the means of religious education. Resolving tensions between newcomers and old residents requires an application on a large scale of the practice of living together in Christian love. Sunday schools, children's clubs and vacation schools are needed for children and must be led by those trained in religious education for children. Recreation for young people, study programs for service men, clinics for parents—all need church motivation and leadership.

Frightened children, unrestrained youth, burdened parents, lonely men and women in rooming houses; home owners who see the quiet of their church and countryside suddenly shattered—for all of them moving day, 1943, is a grim adventure. The church must find a way to help all of them "get settled."

Dare Christian Education Be Democratic?

(Continued from page 10)

this would mean that in his educational program he would seek not only to help people to understand their own religion, but to help them sympathetically to understand the religions of others. He would provide not only for the assembling together of the people of his own faith, but for opportunities to meet people of other faiths. He would not simply provide his pupils with an arsenal of weapons with which to combat those who differ with him, but with a method of discussion and creative meeting of minds with those who are trained differently from himself. He would become a defender not only of his own culture but of the right of others to have their culture. He would try to cultivate more than toleration of other views—he would aim to cultivate the mind that believes that truth is not the monopoly of any one group, and that therefore is willing to learn from others and about others.

Education can be Christian and democratic only as it believes in freedom as something that needs to be done, and in responsibility as something that dare not be left undone.

Crutches to spare

How one church met the problem of a depleted community

By Anna Laura Gebhard*

COULD THE CHURCH use a pair of crutches?" It was our capable county agent at the parsonage door one day last Fall. He explained that he was leaving the county to go into war work, and when disposing of some of his household goods had found a pair of crutches. It occurred to him that perhaps they could be used by church shut-ins.

"Could the church use a pair of crutches?" The irony of the question amused us. We felt as though we needed crutches. Here was another young family who had given significant leadership, joining the familiar, lengthy procession from our little town to the war centers or the armed forces. Already there were twelve vacant places of business along our three blocks of Main Street. All summer long the local paper had carried advertisements for eight or ten farm auction sales each week, in a county in which an auction had formerly been a rare event. On Sunday mornings we saw long-occupied family pews vacant, and we missed the service of an increasing number of faithful and devoted workers.

Moreover, gas and tire rationing restricted the church attendance and activities of several of our most loyal country families, and war time during the winter made it impossible for the farmers to complete morning chores in time for church school. And yet, never had our community needed the message of the church more. What did the future hold for our village and thousands of other villages like ours? How could our church, depleted of leadership and membership, serve in this time of crisis?

We were no sooner aware of our problem than answers began to come. "After all, this community must be considered an unchurched town," the superintendent of schools remarked to the community committee on weekday religious education. This was surely the time to find those unreached families and bring them into a vital Christian fellowship. Our first effort was to extend our weekday classes to include more grades. One-third of the children reached in the weekday classes of religion were not regularly attending any of the church schools in town. School busses brought many children into the village school who were unable to attend church school on Sundays. Several children from poorer homes who did not feel at home in any of the village Sunday schools, came regularly and happily to the weekday church school. The weekday classes provided an opening wedge into many homes where the concerns of Christ were not recognized.

Three times this year teams of laymen have visited in every home on our church constituency and prospective lists, inviting the families to attend church and church school, leaving devotional literature for home use, and try-

ing to help the family feel more at home in our fellowship. Each time the results have been remarkable. Several new families have been discovered, and an unusual number of families on the margin have become vitally active in the program of the church.

To those rural families whom we are missing, the church school is mailing the lesson materials and Sunday school papers. In two rural neighborhoods where there are many children, we have planned extension Sunday schools and vacation church schools to meet in one of the farm homes or schoolhouses. In these ways we are trying to reach those unreached by Christian teaching in our community.

Our second answer to the problem has been to expand our church program to fulfil definite community needs. The civic organizations preoccupied with defense activities and Red Cross work, overlooked this winter a responsibility they had always assumed: that of providing a program of community recreation for the children and young people of the village. There was no skating rink, no WPA supervised recreational hours, no Boy Scouts; even the soft drink parlors which had been hangouts for the school gang closed up. When the church became aware of the need, the youth group planned social evenings in the church basement with informal games like pingpong, shuffle board, indoor golf, and table games. Naturally, these social hours have proved popular.



This church at Princeton, Minnesota, found new things to do.

In our church and in our community too much of the religious interest and civic concern has come in the name of the women. During these last months a new organization has blossomed within our church which has proved to be heaven to its entire program. It is a men's brotherhood. Their first project was to provide recreational equipment in the church basement. Laymen's Sunday, on a blustery February day, proved a thrilling success under their leadership. They carried a great share of the responsibility for the Lenten visitation campaign. One of our leading women recently remarked, "You can't imagine how much easier it is for me to carry my responsibilities in the Women's Society since the Men's Fellowship was organized. Why, we can count now on the active cooperation of our husbands."

A "Learning for Life" school held during the pre-Easter season with Bible, mission, and leadership education classes, resulted in an eager request for more adult educational activities within the church.

(Continued on page 47)

* Wife of the minister of the First Methodist Church, Princeton, Minnesota.

Your next year's Advance



RELIGIOUS EDUCATION WEEK is the time to get the plans for your 1943-44 Advance all under way. Now is the time to get your plans for Religious Education Week under way. The Committee on the Advance met in April and reports on this page the suggestions growing out of its meeting for your Religious Education Week and your Advance planning.

Keys to Your Problems—

Where are our people? How can we interest them? How can we hold them? These sound like age old questions asked by the Sunday school worker. But they come with a fresh urgency today for several reasons. First, because war conditions have dislocated and moved about a quarter of our regular church school membership. Second, because many newcomers who might take their places feel temporary and unsettled and are not readily enlisted in church and church school activity. Third, because some of our leaders are gone and the others are overworked both in regular occupations and volunteer war time services. When we realize that under pre-war conditions we were reaching only about half the people for whom our church schools are potentially responsible, we see that we really have a war emergency in religious education. And that at a time when, if ever, Christian teaching is desperately needed as a corrective to many destructive influences and forces.

Your Advance Committee faced this situation. *Keys to Your Problems in the Advance* is a folder which the Committee prepared to help you find a solution. These problems are community-wide, affecting all churches alike. United action, which will be a new and untried approach by the churches of many communities, is essential if these problems are to be faced efficiently. Religious Education Week and the Advance next year will place special emphasis on this community-wide approach. Many practical united activities are suggested. There are no precedents for the problems we face. Let's not be afraid to set some new precedents in facing them—together.

Every Home Visitation—

The most strongly commended approach to these war-time problems of Christian education is the Every Home Visitation carried out through united action on a community-wide scale. There are three kinds of visitation. First, the Parish Visitation which the local church carries out within its own constituency for purposes of fellowship and promotion. Second, the Evangelistic Visitation which may be carried out either on a local church or an inter-church community-wide basis. This is for the purpose of a lay testimony and appeal to prospective church members to take their stand for Christ and identify themselves with his church. These two types of visitation are valuable and are a part of every comprehensive church program.

The Every Home Visitation, urgently commended to the religious forces of every community for next fall, is a third type. It is carried out interdenominationally and includes every home in the community. The visitation teams are interdenominational. Calls are made in active church homes for the wider fellowship involved. They are made upon dislocated church families to help them find a church home and feel the warmth of Christian fellowship in their new home. They are made upon unchurched families to help "bring every person into the fellowship of the church." This is not a religious census or survey since the emphasis is on Christian fellowship rather than gathering statistics. However, facts can be gathered as a basis for an effective follow-up. The Committee has prepared a folder of guidance to help the religious forces of every community to use this important approach next fall in facing war time emergency conditions in their church school work.

United Advance Conventions—

Many of those who shared in the 130 One-Day Advance Conventions in April 1942, which reached 50,000 church school workers, felt that some similar series of meetings should be held two years later to carry forward interest in the Advance. But war time restrictions on travel make this difficult. In the meantime, a team of denominational secretaries led by Rev. Abbott Book, state council secretary in Northern California, reached 50,000 people in Sunday conventions in a six months period. The Committee on the Advance commends this plan for nation-wide use during 1943-44.

Such a convention serves a whole community. The team members spend Sunday morning and the supper hour Sunday evening with their own denominational churches or leaders. Interdenominational conferences in the afternoon and a great community mass meeting in the evening further interpret the Advance. A leaflet describes the plan. Any pastor or church school worker may start the plan by talking to his neighboring colleagues about it and then getting in touch with the state council secretary or a denominational field secretary.

Start Planning Now—

Such are some of the plans which should be fully operative by Religious Education Week, September 26-October 3. There are many other suggestions in the new 1943 Religious Week bulletin. Many of the denominational boards also issue special Religious Education Week bulletins or guidance materials. The schedule for effective Religious Education Week planning is: June: "On your mark"; July-August: "Get set"; September: "Go!"

Advance Materials Just Published

Every Home Visitation, 8 pages, 2 cents.

Keys to Your Problems in the Advance, (United Action), 8 pages, 2 cents.

The United Advance Convention, 4 pages, 1 cent.

Religious Education Week, price 5 cents.

Order today from your denominational or council offices, or from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois.

International Journal of Religious Education



Worship Programs



July-August

July Programs

THEME FOR JULY: *God the Creator*

To the Leader

In these days of war the children's minds and interests are being centered on war and the activities of war. Their way of life in school and home is changed. Perhaps one or both parents are working, or the father or some other member of the family is away in the armed forces. Rationing is demanding that they change their eating habits, and as the war goes on there will be other changes and more demands on their time for the activities of war. We do not, as leaders, wish to sidestep the war. We want to help the children face the facts of war and to seek its causes. But we must also plan for times when we help children to "lift their eyes" for a while and to discover that despite all the chaos that man has made, God's creations still continue and the world is filled with beauty and wonder.

Provide, if possible, a library or browsing corner where children can make some of their own discoveries about God as a creator. One group of primary children set aside a corner of their room and called it, "Poetry Corner." In it were books of poems and lovely pictures and a book of blank pages in which the children's own poems were recorded. Another section of the room might be arranged as a museum for the things that the children bring in that tell of the wonders of God.

BOOKS FOR LIBRARY: (Most of these may be found in the five and ten cent stores. Ask the manager to order if they are not in stock.)

My Own Book of Prayers, by Mary Alice Jones, Rand McNally and Co., 1938.

Books of birds, butterflies, flowers and stars, published by the Whitman Publishing Co.

Silver Pennies and More Silver Pennies by Blanche Jennings Thompson.

One Hundred Best Poems, edited by Marjorie Barrows.

In the Beginning, Eva Erdleigh.

The Story of Creation by Mary Alice Jones, Rand McNally and Co.

Thoughts of God for Boys and Girls, summer issue, Connecticut Council of Churches, 1943, 18 Asylum St., Hartford, Conn.

ACTIVITIES THAT MAY LEAD TO WORSHIP:

1. Visiting a museum to see some of the wonders of God.

2. Making a poster or a frieze of the story of creation in the Bible and the story the scientists tell.

a. Hebrew family around a campfire listening to the story of how the world began.

b. Scientists looking up at the stars, going down in the ocean in a diving bell; digging in the earth; working in a laboratory.

3. Writing a poem or a litany about the wonders of God.

4. Making blueprints or spatter prints of grasses, flowers, and leaves.

5. Worshipping out-of-doors.

Primary Department

By Ellen E. Fraser*

Motion Pictures

First, Second or Third Sundays: In the Beginning. 1 reel (15 min.) 16 mm. Silent. \$1.50. A poetic interpretation of the first verses of Genesis in terms of the sky, sea, beach and fauna and flora as photographed in Japan by an American business man. Will require some interpretation for primary children. **Hills and the Sea.** 1 reel (15 min.) 16 mm. Silent. Color. \$3.00. Or available with musical accompaniment, Sound, \$4.00. Gorgeous color photography along the shores of Martha's Vineyard, Cape Cod, Massachusetts. Available with the film (25c) is a guide which includes appropriate meditational readings to accompany showing of the film.

Available from the Religious Film Association through your denominational book store or at 297 Fourth Ave., New York City.

July 4

THEME: *In the Beginning God Created the Heaven and the Earth*

PRELUDE: Music of hymn, "This is My Father's World."¹

CALL TO WORSHIP:

Stand still—think of the wonders of God. Go over all the wonders he has done.

Sing unto him, sing psalms unto him: talk ye of all his marvelous works.

HYMN: "This is My Father's World,"¹ first verse.

LEADER:

IN THE BEGINNING

Always people have wondered about how the world began. Perhaps you too have wondered and have asked, "How did things begin?" The Hebrew boys and girls of long ago asked this question too. In that long ago time people did not know as much about the world as they do now, and when the boys and girls asked how the world was made, their mothers and fathers told them a story of how they thought things began. I am going to read one of the loveliest of these stories. It is the very first story in the Bible. I like to think that perhaps it was told around a campfire, and that perhaps a boy or girl looking up at the stars and wondering about them asked, "Who made the stars and how did things begin?" This is the answer; it is like a poem.

THE CREATION POEM (Paraphrase of Genesis 1, 2)

In the beginning God created the heaven and the earth. And God said, Let there be light; and there was light. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God saw that it was good.

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¹ *Singing Worship*, Thomas, Abingdon, 1935.

And God said, Let there be sky and waters. Let the waters be gathered together in one place, and let the dry land appear; and it was so. And God saw that it was good.

And God said, Let the waters be filled with living creatures, and let birds fly above the earth; let the earth bring forth cattle and creeping things and beasts; and it was so. And God saw that it was good.

And God said, Let us make man in our own image, after our likeness; and it was so. And God planted a garden eastward in Eden, and there he put the man whom he had formed; and made he a woman, also. And God said, Let man have dominion over everything upon the earth. And it was the sixth day. And God saw everything that he had made, and behold, it was very good.

And on the seventh day God ended the work which he had made; and he rested on the seventh day, and blessed it, because in it he rested.

PRAYER:

O God, we thank you for this lovely story that tells about all the beautiful and wonderful things you have made.

O God we thank thee

For the starry sky, the deep blue sea;

For the sun that shines and makes the day,

For the flowers and their colors gay;

O God we thank thee! Amen.

HYMN: "Holy, Holy, Holy"².

July 11

THEME: *Stand Still—Think of the Wonders of God*

PRELUDE: Music of "Holy, Holy, Holy"².

CALL TO WORSHIP: Same as for July 4.

HYMN: "Holy, Holy, Holy"

LEADER:

THE WONDERS OF GOD

The hymn we just sang says, "heaven and earth are full of thee." It means that wherever we look we are reminded of God. We look up at the heavens and we see the sun and moon and stars and on the earth we see all growing things and animals and people and mighty oceans and great rivers. God made or created all these things. God is a creator.

Last week we heard the story the people of long ago told about how they thought God created the world. Ever since that time people have wondered about how God created the world. Some wondered more than others and they tried to find out. We call these people scientists. Some of them dug in the earth and they found many things that told them about how people lived long ago and what kinds of birds and animals there were. Others looked up at the heavens through strong telescopes and learned about the moon and stars and sun and what they are made of and how they move. Others went down in the ocean in diving bells and saw strange and wonderful fish and plants. Still others worked in laboratories looking through microscopes at tiny grains of dust and drops of water and discovered that there was life in even the smallest things.

² Refrain of hymn, "Day is Dying in the West."

From all these things that the scientists have discovered, they have given us a wonderful story of how they think the earth began. They think that this earth was once a great mass of burning gas which had broken away from the sun. It whirled around and around, until very slowly it began to cool. Then many changes took place. Rocks and mountains were formed, then oceans and lakes. Then after many, many years the earth was ready for living things. First there were tiny cells; then these changed very, very slowly into animals and birds. Many years later the earth was covered with trees and flowers and then people came to live upon the earth. Scientists have told us some things about these first people and how through the years people have learned more and more about the world and how to use all the things in it. It is a long story and too long to tell all at once. It will probably never all be told, because always scientists are discovering new things. It is a very wonderful world filled with wonderful and beautiful things and as we learn about it, little by little, we discover how great and wonderful God is.

PRAYER: O God, creator of all beautiful and wonderful things, we thank you for the people who have worked so hard to find out about the world. We are glad that they have shared what they have learned so that we too may know how great and wonderful you are. Amen.

HYMN: "Lord of Sunlight and of Water"³

July 18

THEME: *Stand Still—Think of the Wonders of God*

PRELUDE: "Communion," Batiste.⁴

CALL TO WORSHIP: Same as for July 11.

HYMN: "This is My Father's World."¹

LEADER:

I WONDER

(Have on hand an acorn and an apple cut in half showing the seeds.) We thought last week about the wonderful story the scientists have told us about the world. But there are some things that even scientists cannot tell us. They can tell us about a seed and how it grows, but they cannot tell what makes a seed. (Show the tiny apple seeds and the acorn and wonder with the children that from these seeds great trees grow.) They can tell us about the stars and how far away they are, but they cannot make a star. They must wonder about these things. They must wonder how a tiny seed can grow into a great tree. A little girl wondered about these things and this is what she said:

I wonder how God hung the moon and stars in the sky.

And how he made the ocean so deep and full of lovely things;

I wonder about an apple seed

And how a tree and leaves and blossoms and more apples

Can be in such a tiny thing.

E. F.⁵

PRAYER: This might be a moment of silence when the children think about the wonders of God.

LEADER: "What have you wondered about?" Have someone record the children's wonderings for use in the service the following Sunday.

HYMN: "Lord of Sunlight and of Water"³

³ Sing, Children, Sing, by Thomas, Abingdon, 1939.

⁴ Primary Music and Worship, Westminster Press.

⁵ Used by Permission of the Baptist Board of Publication.

July 25

THEME: *Praising God the Creator*

PRELUDE: Music of "This is My Father's World"¹

CALL TO WORSHIP:

Praise ye the Lord;

Praise ye him, sun and moon: praise him all ye stars of light,

Mountains and all hills, fruitful trees, and all cedars;

Beasts and all cattle; creeping things and flying fowl:

Both young men and maidens, old men and children.

Let them praise the name of the Lord.

HYMN: "Holy, Holy, Holy"²

MEDITATION: (If the children have made a frieze telling about beginnings, have them show it here. If a frieze has not been made ask the children to retell the two stories about beginnings.)

HYMN: "This is My Father's World"¹

POEM: "The Children's Wonderings" (From conversation in Worship last week.)

PRAYER

HYMN: "Lord of Sunlight and of Water"³

August Programs

THEME FOR AUGUST: *People as Creators*

To the Leader

God, Creator of all beauty,

Made us creators too,

Gave us minds and hands and power;

Gave us work to do.

E. F.

The services for this month will center around the ideas set forth in this poem; that God has made people creators too. The children will make this discovery only as they have the opportunity to create; to create something beautiful or create happiness for some person or group.

ACTIVITIES THAT WILL HELP CHILDREN TO DISCOVER THAT THEY ARE CREATORS

1. Painting a frieze or poster of the beautiful things of summer.

2. Writing a song or a poem.

3. Arranging the worship center.

4. Taking care of a garden.

5. Sending flowers to a friend or shut-in.

6. Saving their money to send to some organization which is helping in the war effort, such as the Red Cross, American Friends Service Committee, United China Relief, Greek War Relief, Japanese Re-Location Camps.

August 1

THEME: *People as Creators of Beautiful Things*

PRELUDE: Music of "Holy, Holy, Holy"²

CALL TO WORSHIP:

Come, let us be quiet,

And listen.

Listen to music

That helps us to think

About God and his world.

MUSIC: "To a Wild Rose," by Mac Dowell

LEADER:

The music we just listened to was written by a man named Mac Dowell. It is called, "To a Wild Rose." I like to think that perhaps one day he saw some lovely pink and white wild roses and he began to think about a tune that would tell about their loveliness. Then later he wrote the music so that others might enjoy it.

God, creator of all beauty,

Made us creators too,

Gave us minds and hands and power;

Gave us work to do.

Some people have created beautiful music,

others have written songs. Let us think about other ways people have used their hands and minds to create beautiful things. (The children will probably suggest poems, stories, buildings, pictures.)

There are so many things we cannot count them all. You have been creators too. (Have the children show the pictures they have made, or read the poems or litanies they have written.)

PRAYER:

O God, creator of all beauty, we are glad that you have made people creators too. We are glad that we are learning to use our hands and our minds to create beautiful things. Sometimes we forget and say we can't do things, then we try and find we can. Help us to always want to try. It is such a happy feeling to find that we can create beautiful things. Amen.

HYMN: "Lord of Sunlight and of Water"³ or "I Made a Little Song."³

August 8

THEME: *Creating Happiness*

PRELUDE: "To a Wild Rose," Mac Dowell

CALL TO WORSHIP: Praise ye the Lord;

For it is good to sing praises unto our God. **RESPONSE:** I will sing to the Lord as long as I live.

HYMN: "Lord of Sunlight and of Water"³

POEM: "God, Creator of all Beauty" (See above, "To the Leader")

LEADER:

The poem says God gave us minds and hands, and we know that we can use our minds and hands to create beautiful things. But the poem also says that God has given us work to do. Jesus knew that God had work for him to do. (Show pictures of Jesus being friendly and helping others and let the children comment on the kind of work Jesus did.)

Jesus used his mind and hands to love and help people. He saw what was wrong and tried to make it right. We read too that he kept very close to God, that he talked to God and let God's thoughts of love and kindness come to him. He always tried to find out what God wanted him to do. Jesus used his mind and hands and power to create a better way of living for others.

PRAYER: O God, we thank you for Jesus who used his mind and hands and power to love and help people. We are going to be quiet now and think about you and what you want us to do. (A moment of quiet.) Amen.

HYMN: When Jesus Walked This Earth of Ours"³

August 15

THEME: *We Can be Creators of Happiness Too*

PRELUDE: "Communion," Batiste.⁴

CALL TO WORSHIP:

O God you have made so many lovely things,

Flowers, branching trees and bluebird's wings;

Now in this place of worship, we are thinking of you,

And ask you to help us to do some lovely thing too.

E. F.

HYMN: "God, Creator of All Beauty"⁶

THEME PRESENTATION: A need can be presented here, or reference made to the way or ways the children are using their minds and hands and power to help others.

⁶ Words above, under "To the Leader." Sing to tune of hymn, "God, Who Touchest Earth With Beauty" in *Singing Worship*, Thomas, Abingdon, 1935.

HYMN: "Thy Work, O God, Needs Many Hands"¹ First verse.

PRAYER

HYMN: "Lord, I want to be More Loving"⁷

August 22

THEME: *We Can be Creators of Happiness Too*

PRELUDE: "Communion," Batiste⁴

CALL TO WORSHIP: Same as for August 15.

HYMN: "God, Creator of all Beauty"⁶

STORY: "The Prince Who Thought He was Not Needed."⁸

PRAYER

HYMN: "Thy Work, O God, Needs Many Hands"¹

August 29

THEME: *God and People as Creators*

⁷ As *Children Worship*, Perkins, Harper and Bros.

⁸ Primary Worship Guide, Perkins, Pilgrim Press, Boston, Mass.

PRELUDE: "To a Wild Rose." Mac Dowell
CALL TO WORSHIP: Same as for July 4.

HYMN: "This is My Father's World"¹

LEADER: "Creation Poem" as in service for July 4.

HYMN: "God, Creator of All Beauty"⁶

HYMN: "Creation Poem" as in service for July 4.

POEM: "The Children's Wonderings" (From conversation in service of July 18)

HYMN: "Thy Work, O God, Needs Many Hands"¹

DEDICATION OF SPECIAL OFFERING OF GIFTS:
O God we thank you for making a wonderful and beautiful world. We are glad that we too can make beautiful things. We thank you for Jesus who taught us how to use our minds and hands and power to make a happier world. We hope these gifts of ours will make someone happy. Amen.

HYMN: "When Jesus Walked this Earth of Ours"¹

Secondly, they should be free to worship, to think and to speak in the way which seems best to them. These rights will bring them happiness only as they assume their share of responsibility in such a world and work to guarantee those rights to others. We must recognize that America has not lived up to these ideals as well as she might. i.e., discrimination against Negroes, Jews, and minority religious groups, unemployment, etc.

HYMN: "O Beautiful for Spacious Skies" verse 4.

Here we have the design for the future, brotherhood and goodwill not only nationwide but world-wide. A Jewish refugee, after enduring untold sufferings in Europe, finally makes his way to America. His boat enters New York Harbor in a dense fog and they have to lay over all night because they do not dare to dock. The next morning early he is standing by the rail peering through the mists trying to see his new homeland, when all of a sudden a rift appears in the blanket of fog and there before his very eyes he sees just the head and shoulders of the Statue of Liberty rising above the mists and holding high the torch of freedom. His eyes fill with tears as he breathes this prayer, "Thank God for America." Yes we of America, working with our brothers of the world, can make the light of freedom burn in every land, for all peoples.

DISCUSSION:

What can we as Juniors do to make these ideals work more effectively? (Be sure that the following ideas are included with the ideas which the children bring out.) We can accept the fine things which God and our forefathers have given us with real appreciation, not take them for granted, but prove we have a right to them by:

a. Becoming intelligent about our country and what it stands for.
b. Practicing in our living the ideals which she stands for.

c. Getting a world vision, for only as America becomes a working partner in world affairs can she become truly great.

HYMN: "These Things Shall Be, a Loftier Race" (This hymn sums up the preceding discussions.)

PRAYER

OFFERING

HYMN OF CONSECRATION: "The Wise May Bring Their Learning"

RESOLUTION: (Repeat together that section of the Declaration of Independence used in first part of the service.)

July 11

THEME: *Our Church*

PRELUDE

HYMN: (This hymn may be sung to the tune, *Finlandia*, or repeated as a poem.)

O CHURCH OF GOD

O Church of God, our solitude forsaking,
We now unite with all who seek thy way—
With those who sing, with those whose hearts are breaking.

We lift our spirits as to God we pray.

O Church of God, our love for thee is waking.
We bring our alleluias today.

O Church of God, like bells at noonday pealing,
Thy call has come to all that we may bring

Our strength to serve, to all the Christ revealing
In deeds of love and when our hopes take wing.

Junior Department

By Bettina I. Gilbert*

THEME FOR JULY: *Let's Go Exploring*

For the Leader

Dr. Ligon has said that the junior age might well be called the age of exploration. Let us take our juniors on an adventure in understanding and appreciation as we explore areas of life too often taken for granted. For successful use of these services the leader must use members of the department in preparing and carrying out these ideas. On the last Sunday in June discuss with them the possibility of forming Exploring Parties, who will lead the junior department on an expedition of discovering new facts and figures about "Our Country," "Our Church," "Our City" and "God's World." Each service should be planned a week in advance so that members of each party will have adequate time in preparation. The department principal or some appointed adult advisor will have to work closely with each group.

Our purpose for the month will be to lead our juniors into a more intelligent understanding of certain areas of life and to help their appreciation find expression in worthy action.

The hymns used, unless otherwise noted, are found in *Hymns for Junior Worship* published by the Judson Press and the Westminster Press in 1940.

Motion Pictures

First Sunday: It may be desirable to secure a film (free) from the U. S. National Park Service, Washington, D. C., which will show a little known part of the country.

Second Sunday: Secure a film from your denominational board of home or foreign missions, showing some phase of the work your church is doing.

Third Sunday: In many cities the Chamber of Commerce has one or more films of the city which may prove suitable.

Fourth Sunday: Hills and the Sea. See review under Primary Department above.

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July Programs

July 4

THEME: *Our Country*

PRELUDE: "Finlandia"

CALL TO WORSHIP: The hymn, "The World, Dear Lord, Is Very Large," by Calvin W. Laufer read as a poem by a junior or read in unison by group.

HYMN: "O Beautiful for Spacious Skies" verse 1.

(While singing the first verse, have Exploring Party No. 1 share pictures that reveal the beauty and wealth in natural resources of our country. This may be done through slides or by using mounted pictures which illustrate the ideas brought out in the hymn. The leader should then stress the fact that these are God-given resources entrusted to us by God for the benefit of all people everywhere. Help them to think of America as a huge storehouse which now is, and after the war must do more and more, to feed and clothe the needy folk of the war torn world.)

HYMN: "O Beautiful for Spacious Skies" verses 2 and 3.

(Through the following discussion the leader should point out that not only has God blessed us with the gift of a beautiful, wealthy country, but that our forefathers have given us a rich heritage of ideals to live up to. Some of those ideals were embodied in a document which was written on this very day in the year of 1776.)

DECLARATION OF INDEPENDENCE:

Another member of Exploring Party No. 1 will read the following: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

DISCUSSION:

What are the key words in that statement? (Equal and rights.) Let's explore the meaning of those two ideas. "All men are created equal"; regardless of race, color or creed, all men are children of one Father-God and should be given the opportunity to grow and develop into the best sort of persons possible.

Certain God-given rights should be guaranteed to all folk everywhere: right to live, to work for a living wage, to achieve the highest and best of which they are capable.

O Church of God, where sin and pain find healing,
To thee our alleluias we sing.

Our spirit's home, with joy to thee returning,
Our voices join to sing our highest praise,
For hours of cheer, where friendship's fires
are burning,
For strength and peace which gladden all
our days.
O Church of God, for thee our hearts are
yearning,
To thee our alleluias we raise.

—ROLLAND W. SCHLOERB¹

LEADER:

This hymn portrays a very significant picture of what the church really stands for. Let's go exploring and see if we can draw very simply here on the board the ideas which the writer had in mind.

Vs. 1. People of the world united in their desire to seek God's way of brotherhood. (A globe representing the world might portray this idea.)

Vs. 2. All folk uniting in sacrificial service and love to help each other. (A cross in the center or on top of our globe might serve to illustrate this idea.)

Vs. 3. Friendly fellowship with one another which brings strength and happiness to all. (Two hands clasped together across the globe would complete our picture.)

SCRIPTURE: Acts 2:41-47. This description of the early church fits in perfectly with the picture we have just made.

RESPONSE: "For the Beauty of the Earth" verse 4.

OUR OWN CHURCH: Let's go exploring into the past, present and future of our own church to see if it fits in with the above pattern.

(This might take the form of a round table discussion with three adults from the church prepared to speak on the following subjects. If you prefer, use members of the Exploring Party No. 2, who have interviewed the pastor or deacons. A junior will lead the panel, calling for the different reports.)

1. "Our Church—Its Past." A brief review of some of the past accomplishments of the church.

2. "Our Church Today." A brief description of the work of your church, its world interest and service, what it is doing in the community and how it is serving its own people.

3. "Our Church and Its Needs." Bring out the following: physical needs, i.e., equipment, redecorating, care of grounds, etc.; spiritual needs, more people willing to serve, larger attendance, more people having family devotions, more people influencing others to come; financial needs; departmental needs, i.e., picture files, cleaning of cupboards, attendance, etc.

DISCUSSION: What can we as juniors do to meet some of these needs?

(List on board workable suggestions that will be made by juniors. Out of this discussion might grow definite plans for a Work Day when teachers and pupils might give an afternoon to their department, assisting the janitor with cleaning cupboards, woodwork, etc., or a plan for visiting new members, or the preparation of a picture file.)

HYMN: "Our Church Proclaims God's Love and Care" (Stress idea that this can only be done as each junior does his part.)

OFFERING

¹ Used by permission of the author. Set to music in *Hymns for Creative Living*, Judson Press.

RESPONSE: "Blest Be the Tie that Binds"
BENEDICTION

July 18

THEME: *Our City*

HYMN OF THANKSGIVING: "Come, Let Us Remember the Joys of the Town"

THEME THOUGHT: "What Is Our City?"

"So we built the wall to half its height all round, for the heart of the people was in their work," Nehemiah 4:6. (Introduce with a brief sketch of Nehemiah's experience in leading the people of Jerusalem to rebuild their city.) The results of their labors are described in this verse. Nehemiah loved God and his country so much that he gave himself wholeheartedly in its service. How much do we love our city?

Let's go exploring this morning as we make an imaginary (real if it is practical) tour of our city or village. Here is a rough sketch of a map of our city drawn by Exploring Party No. 3. On it you will notice we have indicated some of the main points of interest. As our leader points to the various places and gives the names of the streets, you will try to identify the institution which is located there; and then after we have discussed what it is, we will discuss why it is important. (For instance, the library, museum, school, are necessary to make intelligent and useful citizens; factories and industries serve community and world needs and provide jobs and wages which enable people to live usefully; hospitals and homes for aged and needy provide care for sick and needy; governmental buildings; recreation facilities; churches.)

(As the discussion develops it will become apparent that it is not the buildings but the people and their purposefulness that make a city great.)

HYMN: "The Father Built This City" vs. 1 and 2.

PAST, PRESENT, and FUTURE OF OUR CITY. A civic leader, preferably one connected with the church, might be invited to give a brief historical sketch of the city and tell some of the things it is doing now and hopes to do.

DISCUSSION: What can we do for our city? The guest speaker can help the juniors to discover some of the things they can do even during these summer months which will help their city and its leaders.

HYMN: "God Help Us Love Our City"

PRAYER

OFFERING

RESPONSE: "Thy Work, O God, Needs Many Hands"

BENEDICTION

July 25

THEME: *God's World*

PRELUDE: "Spring Song" Mendelssohn

A PSALMIST PRAISES GOD: Repeat Psalm 92:102

A POET AND A GREAT COMPOSER PRAISE GOD:

Hymn: "Joyful, Joyful, We Adore Thee"²
(Take just a moment to explore the beauty of words and music of this hymn which describes so beautifully the joy of living in God's world.)

A RELIGIOUS LEADER PRAISES GOD:

(Tell briefly the story of St. Francis, bringing out particularly how closely he lived

² Described in *Lyric Religion* by H. Augustine Smith, p. 207.

with God as he tried to follow Jesus by giving himself wholeheartedly in service to others.) His relationship to God was like Jesus', a personal and joyous companionship. The wonders and beauty of nature made God seem very near and very real to St. Francis. In his lovely hymn of praise "The Canticle to the Sun," he thinks of the various forces of nature as persons who form an important part of God's family. As we read it together, let us try to sense the joy and beauty of God's world with him.

Read the "Canticle to the Sun" printed on page 30 of the May 1943 *International Journal*, in the Intermediate program for June 20.

HYMN: "This Is My Father's World"

A GREAT SCIENTIST PRAISES GOD: Story: "What a Jingle Started," a story about Jean Henri Fabre³

WE PRAISE GOD: Sentence prayers or a litany of praise worked out by Exploring Party No. 4⁴

OFFERING

RESPONSE: "He Prayeth Best Who Loveth Best"

BENEDICTION

August Programs

August 1

THEME: *My Favorite Hymn*

HYMN SING: Ask children to choose their favorite hymns, tell why they like them best, and then have group sing them. Allow only five or ten minutes for this part of the service.

LEADER: Because music is the universal language which everyone can understand, let's sing our worship service, through this morning. You will find that the hymns all have one theme, God's Plan.

CHORAL CALL TO WORSHIP: "O Come, Let Us Worship and Bow Down"

HYMN OF PRAISE: "This Is My Father's World" (God, the Creator)

SCRIPTURE HYMN: "O God, Our Help in Ages Past" (Psalm 90—God, the Protector and Helper)

PRAYER HYMN: "God, Who Touched Earth With Beauty"⁵ (God and Ourselves)

MESSAGE HYMN: "That Cause Can Neither Be Lost Nor Stayed"⁶ (The following story should be told before the hymn is sung.)

As a young man Christian Ostergaard had a great dream, a dream that one day the peasant folk of Denmark would be free and that he would be able to help them gain their freedom. The sort of freedom that they needed could only come to them through education and schools. Their minds must be freed from ignorance and prejudice and so trained that they could think and plan and work together cooperatively for their own good and for the good of their country. In time the government came to recognize this need too, and they started folk schools in small towns and villages all over the country. The response of the farmers was enthusiastic and the results proved their worth.

³ In *Greatness Passing By* by Hulda Niebuhr, Charles Scribners Sons, 1931.

⁴ Or use "A Song of Creation" found in *Then I Think of God* by Mabel Niedermeyer, Bethany Press, 1942.

⁵ In *Hymns for Creative Living, Singing Worship, New Hymnal for American Youth*, and other hymnals.

⁶ Printed in the April 1943 *International Journal*, page 20.

Christian decided that he wanted to invest his life in this great enterprise, so in one very small village he started a school. With the help of the government, friends and his wife he was able to carry on a fine piece of work for several years. Then, because the government thought he was too liberal in his teachings, they withdrew their financial support. He tried desperately to struggle on alone but soon found that he was fighting a losing battle and so had to close the doors of his beloved school, and give up that to which he had given his whole heart and soul. At about the same time his wife, weakened by the anxieties and hardships of their struggle, became ill and passed away very suddenly.

So Christian found himself with his efforts of a life-time brought to naught, his wife and helper gone, his little world in pieces about his feet. It was then that he sat down and wrote the victorious words of this great hymn. He might easily have said, "All is lost. What's the use of going on?" But instead, he summed up his convictions in a beautiful poem which said in essence, the little things that I have done will take root and grow, it is a part of God's plan and His purposes can never be defeated.

After these experiences, he spent several years in America, studying and working and then went back to his beloved Denmark to try again. Such a man and such a spirit can never be defeated.

HYMN OF CONSECRATION: "Let Us Be Loyal"

OFFERING

Response: "Bless Thou the Gifts"

CHORAL BENEDICTION: "The Lord Bless You and Keep You"⁷

August 8

THEME: *My Favorite Picture*

PRELUDE: "Country Gardens," by Percy Grainger (A tone picture)

HYMN OF PRAISE: "Fairer Lord Jesus" (A portrait of Jesus in words)

PICTURE GALLERY: Take time to examine pictures which children have brought and placed on table or board in front of the room. Have each tell why that particular picture is his favorite.

HYMN: "I Would Be True" (A Portrait of a Christian)

SCRIPTURE: John: 10:11, 14-17 (A Word Picture of Jesus)

MY FAVORITE PICTURE: At this point the leader will want to share her own favorite picture. Burnand's "Go Preach" has a particularly pertinent message for days like these.

PRAYER PICTURE: Story of "Praying Hands," by Durer⁸

PRAYER: Sentence prayers previously arranged for might be given at this time.

HYMN OF CONSECRATION: "Take My Life and Let It Be," verse 1 and 2

OFFERING

Response: "Thy work, O God, needs many hands"

BENEDICTION

August 15

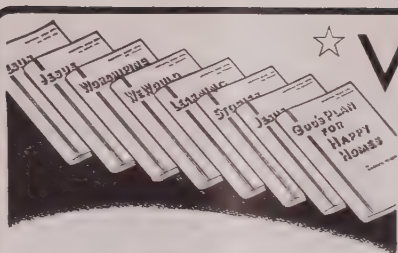
THEME: *My Favorite Scripture Story*

PRELUDE

⁷ In *Hymns for Creative Living and many other hymnals.*

⁸ In *Christ and the Fine Arts* by Cynthia Pearl Maus. Harper and Brothers, 1938. Page 668.

June, 1943



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CALL TO WORSHIP: Psalm 100

HYMN: "The Lord's My Shepherd"—a Scripture story in song.

SCRIPTURE STORIES: Divide the department into groups and have them pantomime their favorite story. The rest of the department will guess what story they are depicting. This can be done reverently and provide a real worship experience if properly supervised.

HYMN: "Tell Me The Stories of Jesus"

STORY: "Words for Her Heart"

PREPARATION FOR PRAYER: Several children previously selected might share their favorite Scripture verses at this point.

PRAYER: Repeat slowly and meaningfully the Lord's Prayer.

OFFERING

HYMN OF CONSECRATION: "The Word of God Shall Guide My Feet"

BENEDICTION: Psalm 19:14.

August 22

THEME: *My Favorite Bible Character*—"Sir, we would see Jesus"

PRELUDE

HYMN: "We Would See Jesus"

Verse 1. The Babe—His Purpose
Make this and following verses come to life through use of the following techniques:

⁹ In *Stories for Junior Worship* by Kelsey.

1. Slide or picture LeRolle's "Arrival of the Shepherds."

2. The story of the picture from the Scripture told or read by a junior, Luke 2:1-20.

3. Interpretation through questions by the leader bringing out particularly the gifts which the shepherds brought to the Babe: love, reverence, and themselves. Stress the fact that the light does not come from the Babe but from God's universe and symbolizes the light of good will and brotherhood which this Babe was to spread throughout the whole world.

Verse 2. The Boy—His Growth

1. Slide or picture, "The Hilltop at Nazareth" by Elsie Anna Wood or "The Son of a Carpenter" by LaFon.

2. Scripture interpretation: Luke 2:52.

3. Interpretation by adult leader through questions and through voluntary observations of the children. Bring out particularly the human qualities of the boy Jesus, full of fun and energy, with a real desire to serve God and others.

Verse 3. The Teacher—His Ministry

1. Slide or picture, "The Sermon on the Mount" by Elsie Anna Wood or Hofmann's "Christ Teaching from a Boat."

2. Scripture Interpretation: Matthew 5:1-12.

3. Interpretation through discussion of some of the great things Jesus taught people, i.e., to love God and their fellow men, to forget themselves in service to others. Recall some of the stories Jesus told that the children must have loved, i.e., "The Good

Samaritan," "The Prodigal Son," "The Sower."

Verse 4. The Great Physician

1. Slide or picture, "Healing the Sick Child" by Max, or Copping's "The Healing of the Leper."

2. Scripture interpretation: Mark 1:40-45

3. Interpretation through discussion. Bring out that it was Jesus' compassion (active concern) for needy folk that made it possible for him to meet their needs.

Verse 5. His Challenge

1. Slide or picture: Sallman's "Head of Christ."

2. Scripture interpretation: John 14:6

3. Interpretation by leader of Sallman's "Head of Christ."

Before us there is a portrait of a great leader, Jesus Christ. He speaks to us and says: "Follow me." He seeks to have us think for ourselves and to realize that we are necessary to God's plans. Jesus Christ also seeks obedience from his followers, a voluntary obedience, even to the extent of living lives in service for others. Together with Christ we can overcome the hatreds in the world and bring peace, good will, and brotherhood to pass.

Let us examine in detail this portrait. Here we have portrayed for us a man who is a vigorous, healthy, out-of-door sort of per-

son; a leader who is an intelligent and fearless thinker, not afraid to stand up for what he believes to be right (note the forehead); a leader in whose eyes one sees a high purpose to which he is willing to give everything, even life itself; a leader who calls forth the best from his followers and who always believes in them; a leader who has a sense of humor—yes, there is even a suggestion of a twinkle in his eyes; and lastly, a leader who is adventurous and unafraid, who is realistic enough to know that he and his followers have a long, hard job ahead of them, yet they have a faith that never will let them give up.

Let us take a moment to let this portrait speak to us. What does the Master expect of you? What can you do right here and now in response to his call for followers?

PRAYERS OF CONSECRATION

OFFERING

BENEDICTION: Sing softly and prayerfully the last verse of "We Would See Jesus."

August 29

THEME: *Review*

The favorite hymn, picture, story, and character chosen by the group or leader can be blended together into a significant service of appreciation with the juniors themselves taking part.

story of the early Christians under Roman persecution and how they triumphed for Christianity by putting God ahead of their country.

Fourth Sunday: The Story of the Prodigal Son. 20 min. 16 mm. Sound. \$6.00. A beautiful dramatization of the parable. May be used to show God's attitude toward those who fail.

Available from the Religious Film Association through your denominational book store or at 297 Fourth Avenue, New York City.

July Programs

July 4

THEME: *I Will Develop Christian Patriotism*
FOR MEDITATION: We bow humbly before thee, O Lord; speak to us now. (To think about during the Prelude)

PRELUDE: "Jesus Shall Reign Where'er the Sun" by J. Hatton

CANDLE-LIGHTING: (During Prelude)

CALL TO WORSHIP: (Leader) "Jesus shall reign," first verse

INSTRUMENTAL MEDITATION: "Fling Out the Banner" by Calkin

PLEDGE OF ALLEGIANCE TO THE CHRISTIAN FLAG: (Worshippers standing)

"I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service, and in love."

HYMN: "All Glory, Laud and Honor"

SCRIPTURE: Psalm 33:12-22

STORY: "The Flag That Flies Highest of All" by Margaret M. Clemens¹ (or)

THE ORIGIN OF THE CHRISTIAN FLAG

A very special event had been prepared for by the Sunday school at Brighton Chapel, Coney Island. The Sunday of September 26, 1897 had been set aside as "Rally Day." For some reason or other, the speaker who had been engaged failed to appear. Without any special preparation, the superintendent of the school, Mr. Charles C. Overton, undertook to give the talk for the morning in the

place of the absent speaker. It happened that an American flag was draped over a corner of the pulpit, so he decided to talk about flags. "If we had a flag to represent our churches and Sunday schools," he thought, "it could fly wherever there are Christian people, and could symbolize for them the Kingdom of God." Before he knew it, he was literally thinking out loud, and outlining ideas that just seemed to come to him as to what this flag could be like. He said that it should be a white flag, with a blue field, on which would be a red cross. The colors would symbolize the same qualities as the colors of the flag of the United States of America, purity, loyalty and truth, and sacrifice. The idea was so enthusiastically received that the flag has now encircled the world. Eleven years later a pledge of allegiance was written for it, and was first used on Christmas Eve, 1908, Long Island City, New York. The Christian patriot who salutes it pledges allegiance to the Kingdom of God.

MUSICAL MEDITATION: SILENT PRAYER

UNISON PRAYER:

God, our Father, we thank thee for thy great love which makes all people everywhere brothers. We thank thee for the challenge to carry out thy purpose for the world. Help us to be honest with ourselves, and to see wherein we have failed as good citizens. Give us strength of purpose in our plan to be of Christian service. Bless us in this work, and guide us by thy wisdom. In Jesus' name we ask it.

Choral Response: "Hear Our Prayer, O Lord"

WORSHIP OF GOD WITH OUR OFFERINGS

Music: "In Christ There Is No East or West"

Presentation of the Gifts at the Altar: (by Ushers)

The Doxology: (Worshippers rise and sing as the offering is being brought forward)

CLOSING THOUGHT: (by Leader) "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Amen.

POSTLUDE: "Blest Be the Tie That Binds"

July 11

THEME: *I Will Achieve My Best*

PRELUDE: "Rise Up, O Men of God"

CANDLE LIGHTING: (During Prelude)

CALL TO WORSHIP:

The Lord is in his holy temple;
Let all the earth keep silence before him.
O Splendor of God's glory bright,
From light eternal bringing light,
True Light of light, light's living Spring,
True Day, all days illumining:
Come, very Sun of Heaven's love,
In lasting, radiance from above,
And pour the Holy Spirit's ray
On all we think or do today.

AMBROSE OF MILAN

HYMN: "He Leadeth Me" or "Dare To Be True"

SCRIPTURE: Genesis 1:26, 27, 29, 30, 31a

MEDITATION ON THE THEME: (Interspersed as desired with poems chosen from these: "Today"² by Thomas Carlyle; "If"³ Rudyard Kipling; "Manhood," Edgar Guest; "Great Master, Touch Us,"⁴

¹ Published in booklet form by the American Baptist Publication Society, Philadelphia, Pennsylvania.

² From *The World's Great Religious Poetry*. Caroline Mills Hall.

³ From *One Hundred and One Famous Poems*. Roy J. Cook.

⁴ From *The New Hymnal for American Youth*.

Intermediate Department

By Berniece Erickson Hodson*

THEME FOR JULY-AUGUST: *This One Thing I Do*

These months will, no doubt, be very much broken up this summer by vacations and unprecedented employment of boys and girls of this age level. The following services are suggestive of what might be used in worship to enlarge the developing adolescent's "areas of awareness." Although intermediates enjoy variety in the orders of service, they need also enough repetition to give them the feeling of security. Therefore, poems, illustrations, and hymns that your group has come to love should be substituted or added to make the services more meaningful.

The thought behind the material given here is that only as each one lives his best in all the areas of life will he be helping to build the "Kingdom of Love." The various symbols, the cross, the open Bible, the lighted candles, flowers and foliage speak a universal language of friendship and love. The Christian flag, a globe, maps, or flags of other countries, Axis, as well as Allies, may be silent reminders of "Go ye into all the world." The use of various combinations of these symbols is suggested to secure both variety and stability in the altar setting.

Motion Pictures

First Sunday: The Kindled Flame. 30 min., 16 mm. Sound, \$9.00. An inspiring

* Principal, Sixth Grade, Hennepin Avenue Methodist Church School; and teacher in the Weekday Church Schools of Minneapolis, Minnesota.

Horatius Bonar; or "O Young and Fearless Prophet,"⁵ S. Ralph Harlow.)

PRAYER HYMN: "O Master, Let Me Walk with Thee"

PRAYER POEM:

LIVING MY PRAYER

Oh, for a closer walk with God
That I may walk close to mankind
And share my life, my love, and gifts—
To know true peace of heart and mind!
For only as I live this truth
Can I be found to walk with thee:
The loads I lift and help to share,
Dear God, these are my earnest prayer.
I live my prayers in deeds of love,
When thy great love I help bestow;
For through the living of my life,
I prove how well I do thee know.
For what I have is not my own—
In trust I hold these gifts divine;
Dear God, how much of self I give
Reflects how much for thee I live.

GRACE MATTHEWS WALKER⁶

WORSHIP OF GOD WITH OUR OFFERINGS (See service for July 4. For offertory use hymn tune Finlandia by Sibelius)

CLOSING THOUGHT: (In Unison) Philippians 4:8

POSTLUDE: "Blest Be the Tie That Binds"

July 18

THEME: *I Will Share the Best*

FOR MEDITATION: Matthew 28:19,20

PRELUDE: "Prelude" Op. 28, No. 7, Chopin

CANDLE LIGHTING:

(The altar will be both meaningful and attractive, if, for the service, it has on it just a large motto card, "Others," with a candle and a bouquet of flowers at either side of it, and the open Bible in the foreground.)

As the candle at the right is being lighted, the leader or the candle lighter may say: "Jesus said, 'I am the Light of the world.'"

As the candle on the left is being lighted, the leader or the candle lighter may say: "Jesus also said: 'You are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.'"

CALL TO WORSHIP: (by Leader) "For we are labourers together with God: let every man take heed how he buildeth." I Corinthians 3:9a, 10b

HYMN: "We Would Be Building," or "O Master Workman of the Race"

SCRIPTURE: Matthew 25:34-40

STORY:

UNTO THE LEAST OF THESE⁷

With a heavy heart a certain doctor boarded the streetcar one morning to go back to his office after a week at home. The week had been a very sad one, for his wife and he had mourned the loss of a son. They were heart broken as they saw the young life of the red-haired, freckle-faced youth slip away under the attack of a spinal ailment.

As the doctor rode along on the car that morning, thinking of how to pick up his office routine where he had left off, and gazing all the while out of the window, his attention was attracted by a group of children playing near a church. Giving the group a casual glance he noticed that one child was stooped as he walked. Glancing again at the crippled boy, the doctor suddenly sat rigid with attention. The face of the boy, as far as he could determine from his

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place on the moving car, bore startling resemblance to the face of his dead son. There was the red hair. There were the freckles on the face! To the doctor it seemed in that moment that even the boy's expression was typical of his young son.

The fleeting glimpse of that boy from a streetcar window started a search that lasted a year. The doctor scoured the neighborhood to find him. He saw scores of boys at play, but the crippled lad was always missing. Finally, he went to the priest in the community, asking his help in the search.

"I assure you that I shall do all that I can to help you," said the priest. And because of him, the doctor came face to face with Billy Smith whose body was bent as he walked.

For many months the kind doctor aided the boy. Courageous, ready to fight against the odds of a handicapped body, Billy found the friendship of the doctor and his wife a great ally in his desire to live and to act as other boys.

Examinations! Consultations with the best

that the medical profession had to offer revealed that the lad was suffering from an unusual ailment, a startling affliction that puzzled physicians, a case rarely found in the annals of medicine. But, if he were brave enough to undergo a serious operation, the doctor and his wife were determined that he should have his chance. A doctor in a distant city would perform the operation if Billy could come there.

In June the doctor's wife and Billy went to New York. There the boy underwent two very delicate operations. Waging a courageous battle with a smile, Billy remained in the hospital until September. Then he returned to his home, able to walk erect, and to attend school. News of his brave fight reached the desk of the President of the United States. The news struck close to the heart of the President who for years suffered with an ailment that had handicapped his strength.

One morning Billy found himself tremblingly opening a letter written on White House stationery, commending him on his

⁵ From *The Methodist Hymnal*.

⁶ From *Grace Walker's Scrapbook*. Used by permission of the author.

⁷ Adapted from a news item in the *Minneapolis Tribune*. Adapted and used by their permission. A fictitious name for the boy has been used.

courage and spirit. Although Billy is very happy that he stands erect as a young soldier, and that all because he was not afraid to hold his own against odds, his chief delight is in having such fine friends.

POEM: "Others" by Charles D. Meigs; or "The Great Guest Comes In" by Edwin Markham.

MUSICAL MEDITATION: PREPARATION FOR PRAYER

THE LORD'S PRAYER

Choral Response: "Saviour, Hear Us We Pray"

WORSHIP OF GOD WITH OUR OFFERINGS (See service for July 4. For offertory use "Andante" from *Sonata in G* by Beethoven)

CLOSING THOUGHT: May the God of love and understanding be with us and guide us through the coming days. Amen.

POSTLUDE: "Blest Be the Tie That Binds"

July 25

THEME: *I Will Understand Those Who Fail*

PRELUDE: "Guide Me, O Thou Great Jehovah"

CANDLE-LIGHTING: (During Prelude)

CALL TO WORSHIP:

The Lord is in his holy temple;

Let all the earth keep silence before him.

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. I Thessalonians 5:15. "Let us therefore follow after the things which make for peace." Romans 14:19a.

HYMN: "Are Ye Able?" or "O Master, Let Me Walk with Thee"

SCRIPTURE: I Corinthians 13:4-8 (Moffatt's Translation)

STORY: "The Plant Man"⁹

POEM: "The City's Crown" by Dudley Foulke²

MUSICAL MEDITATION: SILENT PRAYER

PRAYER: "Lord, make me an instrument of thy peace!" etc. See April, 1943 *Journal*, page 27

Choral Response: "Three-fold Amen"

WORSHIP OF GOD WITH OUR OFFERINGS (See service for July 4. For offertory use "O Brother Man, Fold to Thy Heart")

CLOSING THOUGHT: Matthew 7:12 (In Union)

POSTLUDE: "Blest Be the Tie That Binds"

August Programs

Motion Pictures

First Sunday: China's Gifts to the West. 2 reels (30 min.) 16 mm. Silent. \$3.00. Through the eyes of two boys, one Chinese, the other American, we see some of China's many contributions to our civilization.

Second Sunday: Hills and the Sea. See review under Primary Department above.

Available from the Religious Film Association through your denominational book store or at 297 Fourth Avenue, New York City.

August 1

THEME: *I Will Appreciate the Gifts of Other Peoples*

On the altar might be placed two candles and two bouquets of flowers, one of each on either side of a globe or a world map. The open Bible should be in the foreground.

PRELUDE: "Largo" from *New World Symphony* by Dvorak

CANDLE-LIGHTING: (During the lighting of

⁸ From *Quotable Poems* by Thomas Curtis Clark.

⁹ In *International Journal of Religious Education*, April, 1940, page 17. From *Sugar Is Sweet*, published by the Friendship Press.

the candles by the ushers, the worshipers, remaining seated, sing the fourth stanza of "We've a Story to Tell to the Nations.")

CALL TO WORSHIP: Leader

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his inheritance." "Righteousness exalteth a nation, but sin is a reproach to any people."

"God hath made of one blood all nations of men, for to dwell on the face of the earth."

HYMN: "Where Cross the Crowded Ways of Life"

MUSIC INTERPRETATION:

(Recordings can be used very successfully if a good musician is not available. In case recordings are to be used, be sure to have a satisfactory machine, and to try the records before the service.) One of the following may be selected. Each one has been used successfully.

"Ballad for Americans" sung by Paul Robeson.

"Steal Away to Jesus" combined with the story "A Strange Church Bell."

"Prelude in C \sharp Minor" by Rachmaninoff.

PRELUDE IN C \sharp MINOR

Music is a universal language, so it is one of our best mediums for building hopes, ambitions, and friendships. Although we can seldom be sure that it awakens in the hearer the same feeling that the composer had in mind, the use of imagination does help us to see imagery that makes the composition more meaningful.

With the passing of the great modern pianist and composer, Sergei Rachmaninoff, our thoughts naturally turn to his best loved work, "Prelude in C \sharp Minor." What was he telling us about the Russian people through his music? The selection is written in a minor key throughout, and therefore we expect it to tell a sad story. The three loud opening chords may well be the cry of the Russian peasants before the Revolution crying out, "Give us bread. Give us light! Give us hope!" Beginning with a slow solemn movement it goes into stormy outbursts of melody that can well be the revolt of the peasantry against all the evils of the old monarchy. Calm comes again in what we recognize as nearly a repetition of the opening theme, but instead of leaving us sympathizing with the becalmed mob on the streets of Moscow, we find that our feeling has grown to a point of sorrow and sympathy for all oppressed people.

LITANY: "Where Is My Country?"¹⁰

MUSICAL MEDITATION: SILENT PRAYER

THE LORD'S PRAYER

Choral Response: "Three-fold Amen"

WORSHIP OF GOD WITH OUR OFFERING (See service for July 4. For offertory use hymn tune *St. Anne*)

CLOSING THOUGHT: Philippians 4:8

POSTLUDE: "Bless Be the Tie That Binds"

August 8

THEME: *I Will Be Aware of the Creator's Handiwork*

PRELUDE: "Spring Song," by F. Mendelssohn

CANDLE-LIGHTING: (During Prelude)

CALL TO WORSHIP: (Leader) Psalms 95:6; 96:6

The Lord is in his holy temple;

Let all the earth keep silence before him.

HYMN: "For the Beauty of the Earth" or

"This Is My Father's World"

SCRIPTURE: Psalm 24 or Psalm 104:1-3, 5,6,10,14,18-20,22,24. (Psalm 104 has been called "The Psalm of Creation.")

¹⁰ In *International Journal of Religious Education*, September, 1938, page 33.

TALK:

BEETHOVEN'S LOVE OF NATURE

A very special fondness for nature dated from Ludvig Von Beethoven's boyhood. To him every tree seemed to say, "Holy, holy." To him there was melody in the rustling of the leaves, the sighing of the wind, the gurgling ripple of the brook, or the swaying of the grasses. He is reported to have said that no person could ever love nature more than he. Daybreak usually found him in the out-of-doors, carrying a notebook in which he recorded sketches of the melodies or tunes that were later rewritten or revised.

At the age of four he could pick out tunes on the clavier, the forerunner of the piano. His shiftless father, who was a musician, recognized his son's talent, but it was really his mother who helped him toward a musical career. At the age of fourteen he was made second organist to the Court at a salary of sixty-five dollars per year. One of his teachers was the great Mozart.

Although he was totally deaf at the early age of thirty-one, his greatest works were produced after that time. No doubt, his notebooks of melody sketches of nature were very valuable to him then. We can imagine the lovely "Moonlight Sonata" or the tune for "Joyful, Joyful, We Adore Thee" as originating from some of those early recordings.

PIANO SOLO OR RECORDING: "Moonlight Sonata" by Beethoven

PRAYER: "Beethoven's Prayer"¹¹ or prayer of joy for the beauties of nature.

Choral Response: Refrain from "Day Is Dying in the West"

WORSHIP OF GOD WITH OUR OFFERINGS (See service for July 4. For offertory use hymn "Joyful, Joyful, We Adore Thee")

CLOSING THOUGHT: "Whatsoever things are lovely, think on these things." Amen.

POSTLUDE: "Joyful, Joyful, We Adore Thee"

August 15

THEME: *I Will Learn to Know the Bible*

(For the altar, an appropriate poster from the American Bible Society¹² showing an open Bible makes a very desirable background. Candles and flowers are always appropriate.)

PRELUDE: "Confidence," by Mendelssohn

CANDLE-LIGHTING: (See service for July 25)

CALL TO WORSHIP:

The Lord is in his holy temple;

Let all the earth keep silence before him.

ANTIPHONAL READING: Psalm 1

HYMN: "Faith of Our Fathers" or "How Firm a Foundation"

SCRIPTURE: (Arranged for three readers)

1. Acts 15:30, 31; Timothy 4:13, 15a

2. II Timothy 3:14-17

3. Luke 10:25,26; John 5:39

MEDITATION: "The Open Bible"

(Material and suggestions for this can be found in *Christ and the Fine Arts* by Cynthia Pearl Maus, and in various pamphlets from the American Bible Society,¹² especially, "Great Men and the Greatest Book.")

POEM:

THE ANVIL—GOD'S WORD

Last eve I passed beside a blacksmith's door.

And heard the anvil ring the vesper chime;

Then looking in, I saw upon the floor

Old hammers, worn with beating years of time.

"How many anvils have you had," said I.

"To wear and batter all these hammers so?"

¹¹ From *Shakespeare and World Peace* by Pauline Jennings.

¹² Bible House, Park Ave. and 57th St., New York City, or branch houses.

"Just one," said he, and then, with twinkling eye,
 "The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
 For ages skeptic blows have beat upon;
 Yet, though the noise of falling blows was heard,

The anvil is unharmed—the hammers gone.

AUTHOR UNKNOWN

MUSICAL MEDITATION: SILENT PRAYER

LITANY: (Written by a ninth grade class)

Leader: For the deeper appreciation of our heritage of faith, hope, and love,
 Group: *We thank thee, Lord.*

Because we are becoming more sensitive to right and wrong,

We thank thee, Lord.

Because we feel more deeply inspired to learn from God's Holy Word,

We thank thee, Lord.

For our desire to become more Christlike in thought, word, and deed,

We thank thee, Lord.

For the realization that God is love, and that he showed that love by sending us his son, Jesus,

We thank thee, Lord.

Choral Response: "Three-fold Amen"

WORSHIP OF GOD WITH OUR OFFERING (See service for July 4. For offertory use "Thy Word Is Like a Garden, Lord")

CLOSING THOUGHT: Psalm 90:12

POSTLUDE: "How Firm a Foundation"

August 22

THEME: *I Will Follow Jesus*

(The altar should have on it a large copy of Hofmann's "Christ in Gethsemane" and the usual candles, flowers, and open Bible.)

PRELUDE: "O Rest in the Lord," by Mendelssohn

CANDLE-LIGHTING: (During Prelude)

CALL TO WORSHIP:

The Lord is in his holy temple;
 Let all the earth keep silence before him.

This is the day which the Lord hath made.
 Let us rejoice and be glad in it.

O come, let us worship and bow down;
 Let us kneel before the Lord our Maker;
 He is our God, and we are the people of his pasture and the sheep of his hand.

HYMN: "Jesus Calls Us"

SCRIPTURE: (Worshippers standing, and reading responsively) Matthew 5:3-10. The leader repeats the first half of each verse, "Blessed are . . ." and the group responds with the remainder, "for their's . . ."

GLORIA PATRI

STORY: "The Talking Picture"¹³

MUSICAL MEDITATION: SILENT PRAYER

PRAYER FOR RIGHT CONDUCT¹⁴

Choral Response: "Saviour, Hear Us We Pray"

OFFERING

HYMN: "O Jesus, I Have Promised"

CLOSING THOUGHT: Philippians 4:8

POSTLUDE: "Take the Name of Jesus with You"

August 29

THEME: *I Will Catch the Vision*

PRELUDE: "Ave Maria," by Bach-Gounod

CANDLE-LIGHTING: (During Prelude)

(On the altar should be a large picture of Copping's "The Hope of the World." There

¹³ In *Christ and the Fine Arts* by Cynthia Pearl Maus. Harpers.

¹⁴ In *New Hymnal for American Youth*, No. 401.

should also be the customary candles, flowers, the open Bible, and the cross.)

CALL TO WORSHIP:

I was glad when they said unto me
 Let us go into the house of the Lord.

The Lord is in his holy temple;

Let all the earth keep silence before him.

HYMN: "That Cause Can Never Be Lost or Stayed"¹⁵ or "We Would See Jesus"

SCRIPTURE: Teachings of Jesus: Matthew 7:12; Matthew 22:36-39. The Great Commission: Matthew 28:19,20.

PICTURE INTERPRETATION: "The Hope of the World," by Copping¹³

POEM:

Youth, O Youth, can I reach you,
 Can I speak and make you hear?
 Can I open your eyes to see me?
 Can my presence draw you near?

¹⁵ In some hymnals; also in *International Journal of Religious Education*, April, 1943, page 20.

Senior and Young People's Departments

By Roy J. Hendricks*

THEME FOR JULY AND AUGUST: *The Singing Church*

To the Leader

The programs for July and August are designed to enrich the experience of worship through the intelligent use of good hymns. Because of the limitation of space full programs are not given here. Many of the calls to worship, poems, and prayers used in other programs throughout the past year will be appropriate here. It is suggested that the worship committee plan the services, using the material given here for each Sunday as the new thematic material in each case. A sample service is given for July 4.

The leader or worship committee may wish to select some twenty-five or more hymns of good quality, and then become familiar with the poetry and music, the life of the author and of the composer, and the story of the hymns. Other source materials for the hymns are the following: Julian, *Dictionary of Hymnology*; Henry Augustine Smith, *Lyric Religion*; Pratt, *Present Day Hymns*; McCutchan *Our Hymnody*; Covert-Lauer, *Handbook to the Hymnal*; Benson, *The Hymnody of the Christian Church*, and Moerner, *Better Music in the Church*. The last of these has an interesting chart for testing hymns.

It is suggested that these programs might be especially helpful in a series of meetings discussing great leaders of the Christian Church. Roland H. Bainton's book for youth, *The Church of Our Fathers*, (Scribners, 1941) would be an excellent guide.

July 4

THEME: *First Century Songs*

CALL TO WORSHIP: Revelation 4:8b (begin-

* Minister of the Pleasant Valley Church, Pleasant Valley, Connecticut.

Is there a prophet among you,
 One with a heart to know?
 I will flash my secrets on him,
 He shall watch my glory grow.

For I, the God, the Father,
 The Quest, the Final Goal,
 Still search for a prophet among you,
 To speak my word in his soul.

AUTHOR UNKNOWN

MUSICAL MEDITATION: SILENT PRAYER

PRAYER POEM: "Hear Me in the Quiet Hour" by Grace Matthews Walker. (In *International Journal* for February, 1943, page 30.)

Choral Response: "Three-fold Amen"

WORSHIP OF GOD WITH OUR OFFERING (See service for July 4. For offertory use "I Would Be True")

CLOSING THOUGHT: May the love of God be with us as we go forth to live. Amen.

POSTLUDE: "Lead On, O King Eternal"

ning with "Holy"), 11. (Excerpts from early songs used by the Christians.)

HYMN: "Praise the Lord, Ye Heavens, Adore Him"

LEADER: The story of the birth of Christ is accompanied by song. You will recall that Luke tells that Mary sang at the Annunciation, "My soul doth magnify the Lord." We know her song as the *Magnificat*.

CHOIR: The *Magnificat* ("My soul doth magnify the Lord.") Found among chants in many hymnals.)

LEADER:

The angels, too, sang as a heavenly choir at the occasion of the birth of Jesus. Again, it is recorded as a scriptural poem that Simeon praised God when Jesus was presented in the Temple, saying: "Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people." We call this hymn the *Nunc Dimittis*.

CHOIR: The *Nunc Dimittis* (Found among chants in many hymnals)

LEADER:

In Matthew the Lord's Prayer ends with a phrase which is like a concluding ascription and amen: "For thine is the kingdom, and the power and the glory forever. Amen." This may have been sung by early Christians.

The Christian Church was born with a song on its lips. In the years immediately following Jesus' death, Stephen, Peter, and especially Paul, fired by the memory and presence of their Lord, preached the gospel over great areas of Asia and Europe. They used oral tradition of stories, writing and telling many versions, yet all essentially the same, of the "good news" of salvation. Very early they also used short songs and hymns. In Acts it is recorded that the Christians broke bread together, prayed and sang. Once when Paul and Silas were imprisoned in Philippi it is expressly stated that at midnight, bound fast in stocks, they sang praises unto God.

SCRIPTURE STORY: Acts 16:16-34.

LEADER:

Even from contemporary extra-scriptural record we find in a letter from Pliny the Governor of Bythinia to the Emperor Traian, written in 112 A.D.: "What shall I do with these Christians who sing before dawn on Sunday worship a poem addressed to Christ?" Perhaps they sang hymns very much like our *Gloria Patri*. "To thee belongeth praise, to thee belongeth laud, to thee belongeth glory.

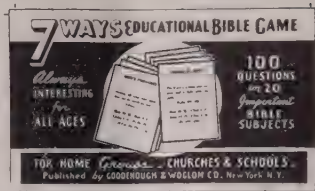
Seven Ways Educational Bible Game

Played by seven different sets of rules, the one hundred Bible questions on 20 different subjects will have increasing appeal to even the most frequent players.

This outfit consists of 100 neat white cards 2 1/4 x 3 3/8 inches, printed in two colors. On each a subject heading like *Faith—Reverence—God's Promises—God's Love for Men*, etc., and a text which becomes the answer to the question called. The 100 questions are printed on a neat folder of stiff stock.

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Father, Son and Holy Spirit, forever and ever. Amen." The early Christian martyrs sang this hymn in the gardens of Nero, in the runways at Ephesus, and at the stake: "*Gloria patri et Filio et Spiritui Sancto; Sicut erat in principio, et nunc, et semper, et in saecula saeculorum, Amen.*" When we sing this hymn we are standing in the joyous heritage of centuries of Christian believers.

HYMN: "Gloria Patri"

CLOSING PRAYER:

For music which cheered the lonely watches of the early martyrs, and which through the ages has lifted men's hearts to thee, we thank thee, O God. May our hearts be in harmony with thine and may our lips sing forth thy praise forever. Amen.

July 11

The oldest Christian hymn extant is said to be that written by Clement of Alexandria in the third century, "Shepherd of Tender Youth." (The leader may read selected stanzas, or the hymn may be sung by the group. It is found in the *New Hymnal for American Youth* and other hymnals.)

By the fifth century Christianity had very largely withdrawn into the monasteries. Some of the monks gave their time to composing and arranging hymns for the seven hours of daily prayer. Here also hymns of the Christian Year developed: Advent, Christmas, Epiphany, Lent, Passiontide, Eastertide, Ascensiontide, Whitsuntide, and so on. Tradition assigns to Gregory the merit of developing Latin church music. One of the most beautiful of the Gregorian chants is an arrangement of the Lord's Prayer. (Here a quartet or the entire group may sing the Lord's Prayer to the Gregorian setting, as in No. 572 of the *Methodist Hymnal*.)

Another hymn of great beauty, also written by a monk, is "The Canticle to the Sun" by St. Francis. Although the tune we sing it to is of the German chorale type, the words belong to the thirteenth century. Here is a poem by a man who of all Christians knew the simplicity and the humility of Christ. (Here the leader may tell the story of St. Francis. See "The Knight Who Became a Troubadour," in the *International Journal* for April 1941, page 30, or the story on page 352 of *The New Hymnal for American Youth*. The words of the Canticle were printed in the May 1943 *International Journal*, page 30.)

The group may sing the hymn which uses the words of the Canticle. "All Creatures of Our God and King." This may be sung antiphonally with a soloist.

July 18

The following may be used as a call to worship:

The world, O Lord, thou madest to music
And with harmony were its foundations laid.
The constant order of the seasons,

The beat of waves upon the shore,
The circling sepals of the flowers,
The serried ranks of suns and stars,
Proclaim the symmetry of thy universe—
All nature moves with a rhythmic beat.

L. W.

In the eleventh, twelfth and thirteenth centuries the church leaders in Europe instigated a series of Crusades to wrest the Holy Land from the Turks. Life at home was so corrupt that there seemed a way of salvation in marching across the Christian world to reclaim Palestine by force. At least eight such attempts were made with extravagant hopes and preparation, and with equally extravagant losses and defeat. As hundreds of people moved toward Jerusalem they sang hymns similar to our seventeenth century Crusaders Hymn, "Fairest Lord Jesus." (Here the group may sing the hymn.)

July 25

At the time of the Crusades in certain places in Europe a reform of the church had started.

In Bohemia, John Hus, a fearless prophetic preacher, spoke to his congregation in the Bohemian vernacular instead of in Latin. He demanded that participants in holy communion be served with both bread and wine. He also advocated singing on the part of the entire congregation. Formerly a priest and a selected choir were the only ones who sang in church worship. About 1509 the first Bohemian (or Czech) hymnal was published.

As you know, Hus was condemned by the Church Council and finally was burned at the stake. Some of his followers moved over into Germany and for the first time Martin Luther heard the hymns of the common people. He realized what a source of power and what an inspiration of faith it would be if an entire congregation could sing hymns of their own. He decided that his people should have their own hymns and a Bible in the common tongue. "I wish," said he, "after the manner of the Prophets and Ancient Fathers of the church to make German Psalms for the people, so that the Word of God may dwell among them by means of song also." In so doing Martin Luther gave the German people their language and their religion.

Lutheran and German songs are among the richest in all hymnody. They were born of the storms and conflicts of the Reformation and of the Thirty Years' War. They have enriched and affected Swedish, Norwegian, Danish, modern English and American hymns and hymnals.

Martin Luther has left us a heritage of bold, confident and joyful songs, full of exulting faith and deep comfort.

(Here the group may sing "A Mighty Fortress," *Ein Feste Berg* is one of the oldest of chorales, and one of the noblest. Bach founded a cantata upon it; Mendelssohn

used it in his "Reformation Symphony;" and Wagner, Nicolai and Raff have also used it.)

August 1

In Switzerland, as well as in Bohemia and in Germany there was unrest and reform within the then Roman Catholic Church. (Protestants were first so called in about 1529.) Zwingli at Zurich was a leader in Catholic reform. His record is unusual, for he wanted no singing at all in church. In fact, he leaves behind him an account of seventy years with no church music at Zurich.

Zwingli was followed by John Calvin, who introduced in his congregational worship the singing of the Psalms. Like Augustine many centuries before, Calvin thought that worshippers should sing only the Psalms.

When Calvin was banished from Geneva he settled in Strassbourg where he heard the popular German hymns. Like Luther, he recognized what power there was in congregational singing. Soon he began to teach and lead a little group of French refugees. In 1539 he made a psalm book for them. By 1541 he was back in Geneva and in four years his metrical Psalter had gone through sixty-four editions. It is said that this Psalter influenced Scottish and English hymn singing for two hundred years.

Fortunately we are familiar with one of these Calvinistic hymns. As we sing *Old Hundredth* we join in spirit with the little band of refugees in Geneva 400 years ago. (Here the group may sing, "All People That on Earth Do Dwell.")

August 8

In England, Isaac Watts, who is often called the Father of Congregationalism, attempted to reform the hymns of Calvin. Watts experimented with both words and tunes. It is interesting to note that although Watts sought to improve upon psalm singing, yet one of his best loved hymns is a paraphrase of one of the Psalms.

(Here the leader may read a verse of Psalm 90 followed by a stanza of "O God Our Help In Ages Past," and so on through the hymn and the first part of the Psalm.)

Watts' hymns are very familiar to Protestant congregations. Among them are "Joy to The World," "Jesus Shall Reign" and "When I Survey the Wondrous Cross." (One of these may be sung.)

August 15

Two other great hymn writers of the eighteenth century were John and Charles Wesley. Charles Wesley was the poet, John Wesley the editor and evangelist. It is true John Wesley adapted some half dozen German hymns, but Charles Wesley is accredited with 6,500 hymns. Among them are: "Hark The Herald Angels Sing," "Christ the Lord Is Risen," "A Change to Keep I Have," and "Love Divine, All Loves Excelling." These and other hymns were edited in small, pocket sized hymnals providing only the words. Methodism spread throughout the New World a new type of hymn, personal, evangelical and devotional in character.

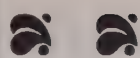
(Here the group may sing, "O for a Thousand Tongues to Sing.")

August 22

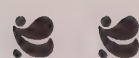
Beginning with hymns of the type written by Charles Wesley, there followed closely gospel hymns. They were often florid and light, sentimental and popular in quality. What we find in many of the gospel hymns

(Continued on page 41)

1 Additional material on this hymn was given in the program for November 8, 1942, on page 31 of the October 1942 *International Journal*.



What's Happening



* THE NATIONAL Woman's Christian Temperance Union has recently issued a special number of its magazine *The Union Signal* on the subject of young people and children and their relation to the liquor problem. Strong statements by Dr. Ernest Fremont Tittle, Professor Georgia Harkness, and Miss Pearl Rosser feature the special issue. Activities and plans for reaching children and young people are played up strongly. This is one of many evidences of a renewed thrust in temperance education in many quarters.

Personal Notes

* MR. HARRY S. JACKSON of Asbury Park, New Jersey, died on May 4, closing a lifetime of service as a lay leader in Christian education. He had served on the governing body of the New Jersey Council of Religious Education and its predecessor since 1914 and was its president for three years. He had also been president of the Monmouth County Council since 1915 and superintendent of the First Methodist Church School of Asbury Park for at least thirty years.

* MISS KATHLEEN SHANNON is now national director of the Young People's and Children's Work in the Department of Missionary Organizations for the United Christian Missionary Society; Disciples of Christ. She succeeds Miss Helen Spauling who since February has been on the staff of the International Council of Religious Education.

Miss Shannon comes from the First Christian Church of San Angelo, Texas, where she directed the religious education and musical programs. She has had wide experience in youth and children's work in Michigan, Maine, and Massachusetts. She is a graduate of Phillips University and has a Master's degree from Andover-Newton Seminary.

* MISS LOIS TUPPER will begin her work on August 1 as Secretary of Canadian Girls in Training for the Maritime Provinces, under the United Church of Canada. She has had experience as a high school teacher, as director of numerous C.G.I.T. activities and as supervisor of the Sunday school in Wynyard, Saskatchewan.

* REV. ROBERT BEAVEN will become president of the Baptist Missionary Training School in Chicago, Illinois, beginning in September. Mrs. Joseph Anderson will remain as Administrative Secretary. Mr. Beaven is a son of the late Dr. Albert W. Beaven of Colgate-Rochester.

* RECENTLY Governor Harold E. Stassen of Minnesota, President of the International Council, was invested with the honorary rectorship of the University of Dubuque. This honor was conferred by Mr. Edwin B. Lindsay, chairman of the Board of Directors of the University, and a member of the Board of Trustees of the International Council.

* MR. EDWIN ESPY was recently appointed executive secretary for Student Work of the National Council of the Y.M.C.A.'s in the United States, succeeding Roland Elliott. Mr. Espy has been secretary of the Student Volunteer Movement and has had wide contacts with youth and youth leaders all over the world.

State and County Council Happenings

* MRS. HARRIET YATES WALKER joined the staff of the Council of Churches of Buffalo and Erie County on April 15, as Director of Educational Activities. Mrs. Walker succeeds Mrs. Mary Esther McWhirter, director of Week Day Religious Education who is now Director of Children's Work and Weekday Religious Education for the New York State Council of Churches.

Prior to her marriage in 1941, Mrs. Walker had been associated with the Universalist Church of America for ten years, as national Field Worker in Religious Education. Her husband, the Rev. Edgar R. Walker, is curate at the Church of the Good Shepherd, Episcopal.

* THE RELIGIOUS EDUCATION COUNCIL of Manitoba, Canada, at its recent annual meeting voted to change its name to Christian Education Council. New officers elected for the coming year were as follows: Hon. President, Mr. George H. Stewart; Vice President, Rev. Terence J. Finlay; Second Vice President, Rev. James S. Clarke; Secretary, Rev. James M. Taylor; Treasurer, Miss Madge Swan.

* THE KANSAS CITY (Missouri) Council of Council of Churches has probably done more experimental work in the use of radio for informal education of adults and young adults than any other city council. It is now experimenting with using the radio and the telephone to build an audience for educational broadcasts. It has three broadcasts of different forms between 7 a.m. and 4 p.m. each Sunday. A common theme is chosen for each Sunday. Two of these broadcasts are round tables and the third is a keynote address. A single mimeographed sheet is mailed to listeners. An attempt is being made to discover those who listen in and to phone them for their reaction, encouraging each person thus reached to speak, through conversation and discussion groups, the material discussed in the radio programs.

* THE KANSAS CITY (Missouri) Council of Churches renders a unique and valuable service to the two units under the Army Air Corps Technical Training Command stationed there. The two units have furnished rooms in their quarters where a minister comes at certain periods for consultation service. This service is being rendered alternately by Protestant, Catholic and Jewish chaplains in succession. The service is much appreciated. It is planned to put the plan into operation in other centers.

* AT THE GREAT BOMBER PLANT at Willow Run, Michigan, the need for an interdenominational approach to the needs of the workers has been apparent for some time. The opening of new government dormitories, war apartments, and dwelling units north-east of Ypsilanti have further complicated the needs, and show the necessity for a new approach to meeting the religious requirements of the area. Accordingly, Rev. Warren E. Jackson, former pastor of the First Baptist Church of Wyandotte, has been appointed to coordinate the work of the various denominations in the Willow Run area. Since March 1 he has been devoting his entire time as resident chaplain of the housing project and field worker for the Michigan Council of Churches. This work is under the Comity Committee of the Michigan Council of Churches and a Willow Run Committee composed of ministers and laymen of Ypsilanti and the surrounding area.

* FROM PHILADELPHIA comes announcement of the formation of a Protestant Church Council for Service Men by the Philadelphia Federation of Churches. This was done in cooperation with the Army and Navy, the Y.M.C.A. and the U.S.O. Rev. Wilbert B. Smith, Jr., formerly minister in the First Presbyterian Church in New York City, has become secretary of the organization.

Coming Events

Meetings of Interest to Leaders in Religious Education

- | | |
|-------|--|
| JUNE | |
| 1-9 | Annual Conference, Church of the Brethren, McPherson, Kansas. |
| 3-9 | General Synod of the Reformed Church in America, Buck Hill Falls, Pennsylvania. |
| 8-12 | National Baptist Convention of America, San Antonio, Texas. |
| 9-13 | National Baptist Convention of America Sunday School Congress, Dallas, Texas. |
| 11-15 | Women's General Missionary Society, United Presbyterian Church, Pittsburgh, Pennsylvania. |
| 12 | National Christian Education Convention, The Church of God, Anderson, Indiana. |
| 15-16 | Midwestern Regional Conference, the Parish and Church School Board of the United Lutheran Church in America, Chicago, Illinois. |
| 16-18 | Eastern Regional Conference, the Parish and Church School Board of the United Lutheran Church in America, Camp Nawakwa, Biglerville, Pennsylvania. |
| 16-17 | Midwest Regional Conference on Parish Education, United Lutheran Church in America, Chicago, Illinois. |
| 17 | Meeting of New York State Denominational and Interdenominational Executives and Field Staff Members, Syracuse. |
| 18 | Semi-annual meeting of the New |

(Continued on page 47)

☆ ☆ Current Feature Films ☆ ☆

After Midnight With Boston Blackie (Col.) Chester Morris, Ann Savage. *Melodrama*. Ex-crook, suspected by police of murder, escapes to turn up real criminals. . . . Replete with farce that somehow does not fit the gruesome details, this is *routine*, unpleasant crime fare.

Andy Hardy's Double Life (MGM) Fay Holden, Mickey Rooney, Lewis Stone. *Comedy*. Preparing to leave for college, Andy is interrupted by usual problems with finance, girls, parents, but all is well by train time. . . . Although story is mere carbon copy of previous films in series, it provides *homey*, humorous entertainment for **M, Y, C**

The Avengers (British Film) Deborah Kerr, Ralph Richardson, Hugh Williams. *Melodrama*. Reporter parachutes into Norwegian village known to him, helps local men destroy a nearby submarine base. . . . Emphasis on violent action rather than characterization or artistic detail. Robust, exciting adventure. **M, Y**

Chetniks (Fox) Philip Dorn, Martin Kosleck, John Sheppard, Anna Sten. *Melodrama*. Strategies whereby famous Yugoslav guerrilla outwits and annoys superior forces of occupying enemy. . . . Use of real-life names regrettable for as true picture of situation in Yugoslavia film by very nature of its subject matter fails. People are by-now-familiar types, not individuals. As melodrama of "western" type, *exciting*; as fact, *misleading*. **M, Y**

† **Desert Victory** (Official British film, distributed by Fox) *Documentary* shot by British film unit during 8th Army pursuit of Germans across North Africa after El Alamein. . . . Since cameramen were in thick of fighting, this is the most authentic record of actual combat in all its horror yet released. *Coherent, graphic, revealing*. **M, Y**

Fall In (UA) Joe Sawyer, Wm. Tracy. *Farce*. More episodes in training-camp career of Sgt. Doubleday with the phenomenal memory. . . . Slapstick and wisecracks that go completely *fantastic* as soldiers on one-day leave discover and wreck a German spy nest. **Y, C**

Happy Go Lucky (Par.) Eddie Bracken, Betty Hutton, Mary Martin, Dick Powell, Rudy Vallee. *Comedy*. Cinderella cruises to tropical isle to seek a rich husband, finds a prospect but settles for an engaging beach-comber instead. . . . Gaudy technicolor, wisecracks, and some scenes and dances approaching the risqué dress up a thin bit of make-believe. *Frivolous*. **M, Y**

Henry Aldrich Gets Glamour (Par.) Jimmy Lydon. *Comedy*. Henry wins trip to Hollywood, returns a problem to family and classmates. . . . If series could only stay simple and engaging—but no, it must become *involved*, attempting too much, falling of its own weight. **Y, C**

He's My Guy (Univ.) Joan Davis, Dick Foran, Mills Brothers. *Musical*. Daily clowning and an evening vaudeville show in a defense plant. . . . A slight story, amateurishly done, as frame for vaudeville program. *Mildly fun*. **M, Y**

It Ain't Hay (Univ.) Bud Abbott, Lou Costello. *Farce*. Something about taxi and

hack drivers who "borrow" a horse, return him in time to win a big race. . . . Gags and scenes repeated from former films with the two comedians, but presented with less abandon. *Routine slapstick*. **M, Y, C**

Murder in Times Square (Col.) John Littel, Edmund Lowe. *Melodrama*. People die mysteriously of rattlesnake bite, and a young detective finds out why. . . . Rather sordid, with little freshness or suspense in development of the vague plot. *Tedious*.

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

* **My Friend Flicka** (Fox) Rita Johnson, Roddy MacDowell. Preston Foster. *Drama* about a day-dreaming boy and his "growing up" through devotion to a wild colt entrusted to his care and training. . . . Ranch background and shots of tame and wild horses, all in technicolor, are delightful; story, sensitively presented, is a moving one. *Excellent*. **M, Y, C**

The New Canada (The March of Time) *Documentary*, with maps and scenic views setting forth transfer of Canadian economy in wartime to industrial basis. . . . An interesting descriptive treatise on current Canadian geography. **M, Y, C**

Northwest Rangers (MGM) James Craig, Jack Holt, Wm. Lundigan. *Melodrama*. One orphan wants to become a "mountie"; his pal, a gambler. They grow up—you know the rest. . . . Characterization rather than violence was meant to be stressed in this "western" type film; but interpretation is so stilted as to be unintentionally comic. *Slight*. **M, Y**

One Dangerous Night (Col.) Eric Blore, Warren William. *Melodrama*. Reformed crook discovers blackmailing plot as he undertakes private investigation of murder of wealthy playboy. . . . Typical "Lone Wolf" detective fare, routine, but *fairly interesting* of its kind. **M, Y**

Plan for Domination (MGM) Narration by Lewis Stone. *Explanatory short*, with maps, newsreels and staged shots combined to demonstrate Haushofer theory of geopolitics and use made of it by nazi leaders. . . . Presented with logic rather than simply with blind hate, this is *coherent, interesting*. **M, Y**

The Powers Girl (UA) Benny Goodman and Band, Carole Landis, George Murphy, Anne Shirley. *Drama*, with swing music, about a girl with overwhelming ambition to

become a popular model and her younger sister who only wants to be a wife. . . . Much talk about the modeling profession, but it never really plays a part. Music may save it for younger audiences; otherwise, prolonged, aimless, *artificial*. **M, Y**

Quiet Please, Murder (Fox) Richard Denning, Gail Patrick, George Sanders. *Melodrama*. Brutal nazi agents, neurotic literary forgers, murders galore in stacks and stairs of public library. . . . There were possibilities here, what with unique, eerily lighted setting, for a provocative mystery. What came forth, however, is just *involved* business, brutal and sadistic.

Reunion in France (MGM) Joan Crawford, Philip Dorn, Reginald Owen, John Wayne. *Drama* of French resistance to nazi occupation. A spoiled heiress, a patriot posing as Vichyite, British agents and flyers, the gestapo. . . . Suspenseful and interesting during first part, but melodramatic finish cheapens film, renders it all *unconvincing*. Nazis painted as incredibly stupid. Elaborate settings. **M, Y**

Sherlock Holmes in Washington (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama* which brings the famous detective to the States sleuthing for the Empire, gives him time out to eulogize things American. . . . Putting Holmes in 1943 and using him as propaganda tool for unity with Britain is obvious and somehow regrettable, but even that can't kill the excitement that goes with a Holmes tale. *Too easy, but engrossing*. **M, Y**

Slightly Dangerous (MGM) Walter Brennan, Lana Turner, Robert Young. *Comedy*. Soda clerk invests savings in "glamor," hoodwinks millionaire into thinking her his long-lost daughter, is unmasked but still profits on every count. . . . Unethical, surely, containing some good comedy scenes, this eventually palls from its surfeit of "glamor" and sticky sentiment. *Mostly silly*. **M**

Something to Shout About (Col.) Don Ameche, Janet Blair, Wm. Gaxton, Jack Oakie. *Comedy, with vaudeville acts*. Elaborate "show" fails when its millionairess backer insists on being starred, succeeds when cast turns it into vaudeville revival. . . . Story obvious, oft-done-before; individual acts which are included make it, however, *fairly entertaining*. **M, Y**

This Is Your Enemy (War.; a short feature) *Documentary*. Captured nazi propaganda film showing conquest of Poland, etc., designed to convince audiences of German invincibility. . . . With American commentary, film, while unchanged, is made to serve another purpose than that intended by its makers. *Interesting, revealing*. **M, Y**

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Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

The Man at the Gate. 55 minutes, 16 mm. Sound, \$15.00.

Produced in England by G. H. W. Productions (producers of the Life of St. Paul series). Released in U. S. through Ideal Pictures Corp.

This film rouses strong emotional reactions and therefore people are likely either to praise it highly or criticise it severely, depending upon their point of view. The story is therefore given in some detail:

In an English fishing village, prior to the war, live the Foleys whose men have been fishermen for generations. The sea has taken a toll from each generation. As the film begins the elder son is lost in a storm, leaving only the father, mother and younger son. The mother, an inlander who hates the sea, has carefully seen to it that the younger son is trained for a profession on shore. She is overjoyed when her husband agrees to give up the sea and set up a shop in which the son can run a radio department.

All goes well until the outbreak of the war when the son, now married, and a father, volunteers as a ship's radio operator. Already distressed, the mother is torn beyond words when her son is reported missing after an attack at sea. She becomes obsessed with the idea that the whole world is ruled by forces of hate and greed bent upon grinding her down. The last straw is added when her husband volunteers to help man a bomb ravaged ship. Feeling that this is a denial of his love for her she refuses to give him her blessing.

Absently turning to the radio she hears a part of an address by the King in which he quotes the now famed poem, "The Man at the Gate" in which it is urged that faith in God is better than "sight." Suddenly realizing that she has forgotten God, she decides to trust Him to solve her problems and goes to kiss her husband good-by.

Views as to the message of the picture will vary greatly. Some will feel that it means that the problem of war is too great for man to solve and that one should simply trust in God and fight the war. Some will feel that it actually puts God behind the war. Others will see it simply as one woman's struggle for faith and against her own self centered fears. The value of the film for Christian education will depend largely upon the approach of the leader using the film, and upon how well he follows the showing with interpretation and discussion. Recommended within limitations indicated for discussion and study by young people and adults. (Younger groups are likely to see in it only an exciting story.)

Content: Good Technical Quality: Excellent

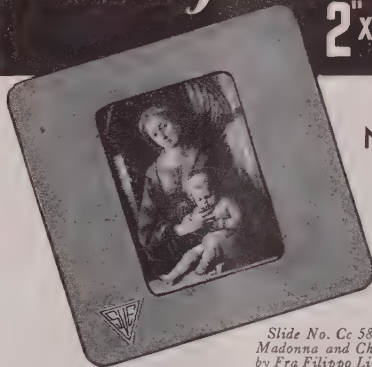
Available through the Religious Film Association at your denominational book store or at 297 Fourth Avenue, New York City.

Senior and Young People's Worship Programs

(Continued from page 38)

is a song or ditty, not a hymn. However, the best of the gospel hymns have a winning

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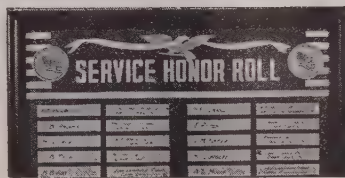
Ch 705 ANTONELLO DA MESSINA—Madonna and Child
Cm 54 GIOVANNI DI PAOLO—The Adoration of the Magi
Cm 88 LOTTO—The Nativity
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Ch 904 REMBRANDT—Joseph Accused by Potiphar's Wife
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appeal and a satisfying expression of music and faith.

(Here a soloist may sing one of the gospel hymns, "I Need Thee Every Hour," "Something for Thee," "Beneath the Cross of Jesus," etc.)

Beginning in the latter half of the nineteenth century and continuing to the present day, in England and in America, there has developed a type of hymn known as the social gospel hymn. This is especially important for youth because of its emphasis upon the kingdoms of the earth. Hymns of this type are humanitarian in character, usually non-ecclesiastical, with a new sense of the individual's inherited importance.

(Here the group may sing one or more of the following: "Where Cross the Crowded Ways of Life," "These Things Shall Be," "When Wilt Thou Save The People," "Rise Up, O Men of God," "O Young and Fearless Prophet.")

August 29

Even in the precursory review we get a sense of forward movement in the Christian Church. As we sing the great hymns of faith written by men and women in many countries, through many centuries, we are heirs in a great heritage and participants in a divine destiny. Our hymnal is a companion to the Bible as a record of faith and a source of inspiration for Christian living.

St. Clement of Alexandria, St. Ambrose, St. Gregory the Great, St. Patrick, Abelard, Thomas Aquinas, St. Francis, Martin Luther, John Calvin, Isaac Watts, John and Charles Wesley, Keble, Newman, these and other great Christians of past centuries speak to us in living words and song.

Poets also are represented: Tennyson, Kipling, Holmes, Lowell, Whittier and others.

Great musicians: Bach, Beethoven, Handel, Haydn, Von Weber, Mason and Maker, have added their talent to hymn writing.

All branches of the church are represented: Catholic (Greek and Latin) Lutheran, The Church of England, The Congregational, Methodist, Baptist and Presbyterian Churches, the Quaker, Unitarians and others.

Many nations and people are also represented: German, Russian, Austrian, Danish, English, French, American and many others.

Truly as Christian youth we can sing with full heart and understanding, "The Church's One Foundation." (This hymn may be sung by all.)

The following selection may be given by the Choral Speaking group or as a poem:

PSALM IN PRAISE OF CHORAL MUSIC

We thank thee, O Lord, for mouths to sing thy praise.

Yea, we lift up our voices in exultant song.

The full-throated basses, strong, enduring, echo the rumble of the sea and the pulse of growing things.

The silver-tongued tenors sing of wind in the trees, of ecstasy, and the joy of living.

The contraltos sound a mother-note, rounded, tender, sustaining.

The sopranos soar heavenward—children's voices translated—carrying the melodic theme, giving meaning to the whole.

In unison sing we all, combining our varied voices into one mighty chord.

And for this brief time our fragmentary lives are whole,

As with harmonious sound we swell the symphony of the world.

LILLIAN WILLIAMS

Graded Curriculum and General Program Materials

Published from January 15 to April 15, 1943

HERE ARE forty-six publications which have just been released by seventeen publishing houses and agencies across the country. Among the materials for age-group divisions are manuals for leaders, stories, a church membership manual, handwork suggestions, a pageant for Children's Day, and many more. In addition, in the general section, there are a number of plays, a book for home makers which includes self-rating tests for parents, and several pamphlets on migrant work.

With the cooperation of editors and publishers, the Department of Research makes available these quarterly lists in the June, September, December, and March issues of the *Journal*. The first in the series appeared in the December 1938 number. Previous issues of the *Journal* are available at fifteen cents per copy.

To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery Children, Beginners, Primaries

*GOULD, JOSEPHINE T., SPOERL, DOROTHY T. and MANWELL, ELIZABETH M. *The Gift of Life*. Boston, Beacon Press, 1942. 71 p. \$.85.

A guide for teachers and parents for use with the two volumes *A Brand New Baby* by Margaret A. Stanger, and *Growing Bigger* by Elizabeth M. Manwell and Sophia L. Fahs. * Printed during earlier period.

LOYD, MARY EDNA. Part 3, *My Book for Spring*. Nashville, Graded Press, 1943. 48 p. \$.15.

Pictures and stories for nursery children. Suggestions for parents and leaders.

MILTON, JENNIE LOU. *Teaching a Little Child to Pray*. Nashville and New York, Methodist Publishing House, 1943. 28 p. \$.10.

Considers providing wholesome religious experiences for the child; and helping the child to express his thoughts and feelings in the language of prayer.

B. Primaries

BAIRD, LULA DOYLE. *The Church at Work with Primary Children*. Nashville and New York, Methodist Publishing House, 1943. 93 p. \$.20.

Deals with subjects such as: the children we teach, the children's teacher, planning to teach, teaching through materials, organizing to teach religion, living with children in home and church, and, special days and occasions.

BETHANY GRADED LESSON SERIES. Third Year, Spring Quarter. Hazel A. Lewis, *Jesus and His Friends, Our Church at Work for Children in Other Lands, God Is Near, Learning to Use the Bible*. Bible Leaflets, 13 four-page, \$.12. Activity Materials Set, \$.12. Teacher's Quarterly, 128 p., \$.35. Message to Parents, 4 p., \$.25 a dozen. Picture Set, \$1.00. St. Louis, Christian Board of Publication, 1943.

GRADED PRIMARY SERIES. Vol. 5. No. 2. Unit IV, *Jesus Showing God's Love*. Unit V, *Children of the Bible*. No. 3. Unit VI, *At Easter Time*. Unit VII, *Learning to Talk with God*. Unit VIII, *Pleasing God in Work and Play*. For each—Number 2 and Number 3: Primary Bible Leaflets, 13 four-page leaflets, \$.15. Primary Handwork Set, \$.12. Kansas City, Missouri, Nazarene Publishing House, 1943.

HALLADAY, ANNE M. *The Pigtail Twins*. New York, Friendship Press, 1943. 126 p. Cloth, \$1.00; paper, \$.60.

A story about children in the third grade of a consolidated school near Denver. Though with different cultural backgrounds, they help bring about friendly relationships among families of the community.

JUDSON KEYSTONE GRADED SERIES. Course III. Hazel A. Lewis and Nina Millen. Part 2, *Helpers of Jesus, Indian Friends, Friends at Work and Play*. Part 3, *Jesus and His Friends, Our Church at Work for Children in Other Lands, God Is Near, Learning to Use the Bible*. For each part: Bible Leaflets, 13 four-page, \$.13. Activity Materials Set, \$.12. Picture Set, \$1.00. Teacher's Text-books, 144 p. and 128 p. respectively, \$.40 each. Message to Parents, 4 p., \$.02. Philadelphia, American Baptist Publication Society, 1943.

*MANWELL, ELIZABETH M. and FAHS, SOPHIA L. *Growing Bigger*. Illustrated by Charlotte Ware. Boston, Beacon Press, 1942. 130 p. Cloth, \$1.75.

Tells of a youngster of pre-school age—a true scientific account of how he feels and what he thinks about from babyhood to school age. The stories, each dramatizing an important childhood experience, are simply written. This is the third in a series of books for six- and seven-year-olds.

McKELVEY, GERTRUDE D. *Stories to Live By*. Illustrated by Pelagie Doane. Philadelphia, John C. Winston Company, 1943. 62 p. \$.75.

The author has illustrated the Beatitudes by stories from every-day life with people and things a child can understand.

STEVENS, BERTHA. *How Miracles Abound*. Leaflets, Set 2. Boston, Beacon Press, 1943.

These leaflets, for children from six to nine, complete a year's work planned for the subject *How Miracles Abound*. Set one and the leader's book by the same author were announced in the June 1942 *Journal* curriculum list.

C. Juniors

BETHANY GRADED LESSON SERIES. First Year, Spring Quarter. Louise S. Linder, *Worshipping Together, The Hymnbook of the Bible*. Grace W. McGavran, *Our Church at Work in India*. Bible Study Guide for Juniors, 48 p., \$.20. Activities Resource Materials Set, \$.50. Teacher's Quarterly, 132 p., \$.35. Message to Parents, 4 p., \$.25 a dozen. St. Louis, Christian Board of Publication, 1943.

*CLOSELY GRADED CHURCH SCHOOL COURSES. Course IV, Part 3. Mildred Magnuson, *In Wisdom and in Stature*. Course V,

Part 3. Dorothy La Croix Hill and Edith Willis Reed, *The Way of Good Will*. Course VI, Part 3. Vesta Townner and Ida Binger Hubbard, *Our Father's Business*. For each course: Pupil's Work and Study Book, 64 p., \$.20. Teacher's Manual, 128 p. \$.35. Nashville, Graded Press, 1942.

JUDSON KEYSTONE GRADED SERIES. Course IV. Part 2, Gordon D. Forbes, *The Life of Jesus*. Part 3, Louise S. Linder and Grace W. McGavran, *Worshipping Together, Our Church at Work in India, The Hymnbook of the Bible*. For each part: Bible Study Guide for Juniors, 48 p., \$.20. Resource Materials for Class Activities, \$.50. Teacher's Books, 144 p. and 132 p. respectively, \$.40 each. Message to Parents, 4 p., \$.02. Philadelphia, American Baptist Publication Society, 1943.

SHORT, R. H. *Your Church and You*. Nashville and New York, Methodist Publishing House, 1942. 47 p. \$.15.

Church membership manual dealing with such subjects as: why we have churches; what Methodists believe; what it means to be a Christian; and building a Christian world.

D. Children's Division

BOWMAN, ATHA, writer, and BERRY, RALPH, photographer. *You Can Do It*. Philadelphia, Judson Press, 1943. 9 p. text, 25 full-page photographs. \$.60.

Text and photographs demonstrate purposeful handwork, such as picture appreciation, making posters or friezes, learning songs, and drawing pictures. Guide book for leaders in weekday, vacation, and church schools.

II. Religious Education of Juniors, Intermediates

SHANNON, MARTHA BAYLY. *Friends of Jesus*. Boston, Baker's Plays, 1943. 20 p. Right of one amateur performance with purchase of five or more copies; each additional performance \$2.50. \$.35.

A pageant, intended as a worship service, for Children's Day and general use. Except for part of the mother, entire pageant may be given by juniors and intermediates and the junior choir.

III. Religious Education of Young People

A. Intermediates

BIRRELL, JEANNE. *Methodists at Work in Mexico*. Nashville and New York, Methodist Publishing House, 1942. 30 p. \$.15.

Five-session unit is planned to acquaint intermediates with the work of the Methodist Church in Mexico. Contains sections for both teachers and pupils.

DIENER, THELMA D. *United We Grow*. New York, Friendship Press, 1943. 128 p. \$.50.

Course shows how America has grown through the gifts of many groups, and indicates next steps in building a united country. For leaders includes program suggestions, resource materials, and plans for activities.

B. Intermediates, Seniors, Young People

BOWMAN, CLARICE M. *The Methodist Youth Fellowship as a Vital Force*. Nash-

ville and New York, Methodist Publishing House, 1942. 128 p. \$25.

Deals with the reasons for having a youth organization, the selection and training of adult workers, and such topics as preparation for service, recreation, and worship.

CHUBB, J. S. *My Church*. Nashville and New York, Methodist Publishing House, 1942. 80 p. \$25.

Church membership manual for Methodist youth, dealing with the Christian faith, the Christian fellowship, the duties and responsibilities of church membership.

The Church's Responsibility for Youth in War-time Agriculture. New York, Home Missions Council of North America, 1943. 15 p. \$.05; \$2.50 per 100; \$21.00 per 1,000.

Suggests practical methods of organizing youth for participation in crop harvesting, and ways in which churches may help to make this a constructive experience for the young people.

ROHRBOUGH, KATHERINE FERRIS. *Fun and Festival Among America's Peoples*. New York, Friendship Press, 1943. 48 p. \$25.

Folk songs and games, recipes, and festival ideas for fellowship programs.

Youth Publications. Classified Bibliography. Chicago, International Council of Religious Education, 1943. 82 p. \$25.

Classified bibliography of youth materials which can be used by youth groups and their leaders in the church and in the field of informal education in other social and fellowship groups.

C. Young People

MILLER, MILLARD J. *Youth Seeks the Answer*. Dayton, Board of Christian Education, United Brethren Church, 1943. 12 p. \$10.

Religious pageant for young people. Presents problems faced by youth, growing out of our present emergency, and points the way to a satisfactory solution.

IV. Religious Education of Young People, Adults

BELL, LOUISE PRICE. *Parties in War Time*. New York, Fleming H. Revell Company, 1943. 160 p. \$15.00.

Includes plans for thirty-three inexpensive parties keyed to war-time conditions, many enjoyed by service men, and miscellaneous games, stunts, quizzes, invitations and recipes.

HUBBEN, WILLIAM. *Jesus in Literature and Art*. Philadelphia, Committee on Education, Friends General Conference, 1515 Cherry Street, 1943. 64 p. \$15.

Brief survey of the life of Jesus, followed by illustrations from literature and art. Includes suggestions for reading, and topics for discussion.

KERR, ANNE B. *Strangers No Longer*. New York, Friendship Press, 1943. 181 p. Cloth, \$1.00; paper, \$.60.

Thirteen stories from the author's long experience among the foreign-born of our cities, portraying America's peoples. Suitable for reading or program materials.

SOARES, THEODORE GERALD. *The Growing Concept of God in the Bible*. Boston, Pilgrim Press, 1943. 96 p. \$.50.

Study guide to assist in distinguishing the elements which entered into the growing biblical conception of God. Suitable also for individual reading and private devotion.

V. Religious Education of Adults

FOREMAN, LUCY. *Men and Women at Work in the Small Church*. Nashville and

New York, Methodist Publishing House, 1943. 57 p. \$15.

Discusses the church's purpose, characteristics of men and women who make up the church, Sunday school class goals, the home department, the preaching service, and helps for workers with adults.

QUIMBY, KARL. *I Join the Church*. Nashville and New York, Methodist Publishing House, 1942. 80 p. \$25.

Church membership manual, dealing with such subjects as: who is a Christian; what is the church; the beliefs of a Methodist; why join the church; and what is Christian worship, fellowship, stewardship.

VI. General

A. Drama

CLARK, HELEN M. *The Town That Couldn't Have Christmas*. Boston, Baker's Plays, 1943. No royalty. 27 p. \$.35.

The town is plunged into darkness because selfishness is abundant. Only when the town has atoned does Christmas return, and forever after the Christ Child reigns supreme.

FIELD, ELLIOTT. *Brazilian Gold*. New York, Friendship Press, 1943. 32 p. \$25.

One-act play portraying the adventurous work of the church's pioneers on Brazil's western frontier. Characters: three women, four men.

STRATTON, BESSIE M. *The Everlasting Dream*. Boston, Baker's Plays, 1943. No royalty. 45 p. \$.35.

In the words "And his mother kept all these sayings in her heart" lies the plot. Mary held the sure belief that her son was the long-awaited Messiah.

YOUNG, LEONARD. *The Light*. Boston, Baker's Plays, 1943. No royalty. 29 p. \$.35.

Based on the influence of Mary on the apostles, on the occasion of the first meeting of those two strong opposing forces—Peter and Saul of Tarsus.

B. The Home

CRANE, G. W. *Home Makers*. Nashville, Board of Education, Methodist Church. 10 p. \$.10 for 12; \$.40 per 100.

Includes two tests—one for mothers and one for fathers, based upon reports of 1,500 children and teen-agers, for checking up on themselves and considering factors important to the success of the home. Basis for further study for young people making plans for home making.

C. General

Christian Education in War-Time. Chicago, International Council of Religious Education, 1943. 72 p. \$.65.

This report of the Conference held in Chicago, February 8 and 9, 1943, includes the addresses given, Commission reports and recommendations, and an official pronouncement on policies, program, and procedures for Christian education in war time.

Handbook on Study of Indian Wardship. New York, Home Missions Council of North America, 1943. 61 p. \$15.

Gives facts and historical data bearing on the status of Indians in the United States, with reference to their peculiar relationship to the government known as "Wardship." Issued by the Committee on Wardship and Participation in American Life.

How Church Volunteers Meet Today's Challenge in Defense Areas—A Guide for Church Volunteers. New York, Home Missions Council of North America, 1943. 24 p. \$15.

Describes the situation, procedures for developing a program for newcomers in the

Two New Texts

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LEARNING FROM JESUS

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This course is divided into two units and covers five weeks. In the first unit the children become acquainted with Jesus the schoolboy, and Jesus the teacher. The second unit is called Following the Great Teacher, and encourages the children to try to follow the teachings of Jesus, motivated by a study of how those teachings have influenced the lives of many people. \$1.25

UNDERSTANDING GOD'S WORLD

By Mary Sherburne Warren
For Juniors

This course is planned in two units of two weeks each. The first unit deals with the physical world; the second unit with the world people.

The main aims are to help juniors discover God's hand in the laws of the universe, and to sense the importance of working in harmony with these laws; and to help juniors make progress toward the discovery of Christian viewpoints and solutions to personal and world problems, and in so doing to consider themselves members of a world family which must practice these principles if the world family is to live in harmony. \$1.25

The Pilgrim Press

14 Beacon Street
Boston, Massachusetts
19 S. LaSalle Street
Chicago, Illinois

community, and includes reports of what has been done in some communities. Published by the Inter-church Committee on Volunteer Service of the Christian Commission for Camp and Defense Communities.

Migrants with Spanish Names. New York, Home Missions Council of North America, 1943. \$1.00.

Accounts by various Council workers, of the program in the West and Southwest, with Spanish-speaking migrants and laborers recently arrived from Mexico. Practical for use in program building.

UNDERWOOD, KENNETH. *They're All America's Sons*. New York, Home Missions Council of North America, 1943. 14 p. \$1.00. Illustrated.

(Continued on page 47)

New Books

The Faith of Our Children. By Mary Alice Jones. Nashville, Abingdon Cokesbury Press, 1943. 175 p. \$1.25.

Not for many years has there been as frank a book as this in the field of children's work, in its recognition that we cannot make bricks without straw. Miss Jones, Director of Children's Work for the International Council of Religious Education, has had exceptional opportunity to know the needs of parents and teachers who deal with the growing religious life of children. Years of experience in this relation have brought her the deep conviction that these parents wish to get their bearings anew in regard to man's apprehension of God, the meaning of salvation in human life, and the use of the resources of the Christian faith. In short, our children drive us to theology and Miss Jones is really writing of theology, if you will, of that functioning body of theology which answers to our children's needs. She does not ignore "method," nor psychology, but she deals squarely with the "content" in which parents and teachers require orientation if they are to teach children.

What is this "theology"? It has to do with such matters as a child's nature, his experience of God, what the love of God means in a world where sin, earthquakes, droughts, war, and all manner of suffering exist; the nature of God, and his righteousness; the nature of Jesus; the evangelism of children; and the will of God. Then follows a group of topics all of which involve theological implications—the neglect and consequent mangling of children, the Bible and children, the church and children, and the worship of God. The positions taken are, in general, harmonious with those in historic Christianity; emphasizing the religion of spirit as against letter, they stress views characteristic of prophetic religion and they constantly show the effect of beliefs upon personality.

Such a book is a healthy sign of the times in children's work. This reviewer testifies that Miss Jones' estimate of the hunger in children's workers is accurate; the interest is keen. This book should provide a welcome and greatly needed guide for groups in leadership education courses such as "The Child's Approach to Religion" and for even more informal groups of parents who wish to re-think their faith for their own sake and for the sake of their children.

L. J. SHERRILL

Does Your Child Obey? By Regina Westcott Wieman. New York, Harper and Brothers, 1943. 128 p. \$1.25.

The practical experience of Dr. Wieman in living with her own children and in counselling with other parents, along with her thorough study of theory and principles, give her book both every-day usefulness and professional soundness. Parents and teachers will find it comforting, because they will see their own children in it and will realize that, after all, they are probably not headed for a life of crime even though they do sometimes disobey. They will find it helpful because it

deals specifically with actual situations and suggests ways of dealing with them.

There are situations in which it is necessary for the child to obey promptly and without question, others in which the child should, after talking it over, recognize that it is better for him to obey, others in which the child, because he trusts his parents, accepts their judgment without understanding all that is involved, and still other situations in which the whole matter should be left up to the child. In the "servile type of obedience, the child is being used as a means to gain private satisfaction or advantage by the one giving the command . . . not as a person in his own right." Contrasted to this are the "adaptive and creative types of obedience" which are concerned primarily with "the growth and fulfillment of the child" and "the sustaining of fine personal relations between the child and those in authority."

M. A. J.

Religion and Health. By Seward Hiltner. New York, Macmillan Company, 1943. 292 p. \$2.50.

This book by the Executive Secretary of the Commission on Religion and Health of the Federal Council of Churches, is more than just another book on religion and health. It is at once a good survey of research and experience in this field, evaluation of theory, and a handbook of sound practice, well written and carefully documented. Its emphasis is upon the preventive role of religion and upon the responsibility of the church to assume in larger measure this preventive activity, so much in keeping with its educational function. There is an excellent chapter on Mental Health and Religious Education, calling for more attention to child psychology in the training of teachers themselves. The teacher's emotional relationship to children is held to be of paramount importance.

This is a book for pastors, counselors, and religious educators.

H. J. S.

Intercultural Education in American Schools. Proposed Objectives and Methods. By William E. Vickery and Stewart G. Gole. New York, Harper and Brothers, 1943. 214 p. \$2.00.

Religious educators will welcome this "first volume in a timely series of nine teachers' manuals designed to improve race and culture group relations in the United States." Directed to workers in our public schools as a pioneering venture, it is proof that at least a generation of effort on the part of church school workers has produced measurable "acculturation."

The authors are well qualified and have done a good piece of work. The problems of race, ethnic, interfaith and socio-economic differences are defined: important concepts in intercultural education are set forth; the theory of cultural democracy and its objectives are clearly stated. Then follows the program; discussion of who should plan it; units for elementary and secondary grades and methods and techniques. The best modern educational theory and experience

have been applied to this now critical problem which threatens American unity. If our public schools will make use of its rich suggestions we shall have a better country and a truer democracy.

We wish more recognition had been given to the positive contribution which church schools have already made and can continue to make to this important objective of democratic education by expanding and illustrating the lone statement, "Church school activities provide especially advantageous situations for doing effective work in intercultural education." The vast program and materials for world friendship of the Missionary Education Movement surely deserve inclusion.

These omissions, however, should not detract from the constructive contribution which this excellent book will make to our public school program and thus hasten the day of world brotherhood.

E. L. S.

The Pastor's Legal Adviser. By Norton F. Brand and Verner M. Ingram. Nashville, Abingdon-Cokesbury Press, 1942. 237 p. \$2.00.

A manual of laws relating to religion, ministers, churches and religious activities generally, prepared for use by pastors and lay leaders alike. Summary sections give the essentials of almost 300 laws as enacted by the various States, the District of Columbia and the Territories. Footnote references cite court records, constitutions and other authorities. The major divisions of the contents are Basic Religious Rights, Church Organization, Church Property, Special Pastoral Activities. A glossary and indexes are a valuable part of the book. Though not intended as a substitute for legal counsel, this publication will prove invaluable as an introductory handbook.

O. M.

Our Children Face War. By Anna W. M. Wolf. Boston, Houghton Mifflin Company, 1942. 214 p. \$2.00.

This book faces its acid test when it raises the question, "Mother, will Daddy have to go to war? And could he be killed?" The mother tells the truth—not brutally, but tempered to a small child's mind and world. And the nub of the solution lies in the plans they make to send him letters and things, if he goes, including "my tooth, when I let you pull it out." That tooth epitomizes the book. Families doing that can't be licked by war. This "case" is from a chapter on the special problems that parents face in wartime, such as war-mindedness, fear of immediate dangers like U-boats, problems created by nervous parents, war's impact on the timid child, and fears created in peace as well as in war.

The book handles the social discipline that fits children for change and danger. It gives an informing account of what has happened in England, summing up the wisdom thus learned in the dictum that war is much more significant for children when it threatens their family life and their emotional family

attachments than when it imperils their lives only. The place of women is carefully considered, but in the long run from their function as mothers and prospective mothers. The final chapter faces what the war is all about, from the standpoint of what we shall teach our children. And the author runs that question back, as one who has read that far would expect, to what we ourselves believe, and that involves more than the war—it touches what we believe about the universe.

P. R. H.

Marriage and the Family. Edited by Reuben Hill and Howard Becker. Boston, D. C. Heath and Company, 1942. 663 p. \$4.00.

A comprehensive and thorough college textbook covering both the historical-sociological study of the family and practical preparation for marriage and parenthood. While each chapter is contributed by a specialist, there is excellent unity of treatment and style. The approach is scientific and modern, the democratic pattern of family relationships being advocated. The sacred or religious nature of the family is recognized in a general way and a significant treatment of the differences between "secular" and "sacred" social groups underlies the treatment.

H. C. M.

The Root and Flower of Prayer. By Roger Hazelton. New York, Macmillan Company, 1943. 137 p. \$1.75.

The Dean of the Chapel and Assistant Professor of Religion at Colorado College gives a penetrating discussion of the content of prayer. He indicates the reasons for "The Badness of Our Prayers" and gives a helpful discussion of our need for prayer in the chapter entitled "Standing in the Need of Prayer." There is a discussion of the meaning of worship and a recognition of the significance of the concept of God for the praying person.

Attention is given to words, images, and rhythms; the themes, moods, and movements of prayer which is likened to poetry. A very helpful list of reading materials to enrich the experiences and diction of the leader of prayer is given. The last chapter includes a number of illustrative prayers.

M. L. P.

Alcohol the Destroyer. By C. Aubrey Hearn. Nashville, Broadman Press, 1943. 149 p. Cloth, \$6.00; paper, \$4.00.

This book works out a new blending of science and religion: It tackles the alcohol problem from the viewpoint of the most recent discoveries of science and also from the oldest values of religion. It recognizes that either support alone is not enough on which to build a strong anti-alcohol program. It makes use of the strong biblical material against drunkenness but recognizes what many of us have been slow to admit, that special circumstances made the Bible not the out-and-out total abstinence support that we have sought. However, this book comes out where all of us must—on the abstainer's platform. The volume is planned for use in a study class, as well as for private reading.

P. R. H.

Personalities of the Passion. A Devotional Study of Some of the Characters Who Played a Part in the Drama of Christ's

Passion and Resurrection. By Leslie D. Weatherhead. Nashville, Abingdon Cokesbury Press, 1943. 183 p. \$1.50.

This series of sermons by a modern psychologist and preacher, who understands people and enters imaginatively into their thought processes, gives new insight into the personalities of the passion. It reveals a fresh understanding of the redemptive power of Christ, appealing to us in our own "period of crucifixion." This is not only inspiring devotional Lenten reading with reality for these times, but also stimulating thoughts for Lenten preaching. "Here, indeed, is the Bible becoming a word of God for today."

J. B. K.

The Meaning of Repentance. By William Douglas Chamberlain. Philadelphia, Westminster Press, 1943. 238 p. \$2.00.

Having stated the case for a re-thinking of the meaning of repentance, Dr. Chamberlain examines the New Testament emphasis on repentance and then gives a clear and helpful discussion of what repentance should mean for the Christian. It is his feeling that the popular views of the meaning of repentance have been largely mistaken, negative and repressive, characterized by regret, remorse, and morbid introspection, whereas true repentance should result in joyous release and true renovation of mind and heart, "movement from the mind of the flesh to the Mind of Christ." The book will bring a new tone to the message of many a minister who is sincerely trying to strike a deeper note in his preaching.

H. J. S.

The Faith of Abraham Lincoln. By D. Raymond Taggart. Topeka, Kansas Service Print Shop, 1943. 411 p. \$2.00.

A detailed examination of the religious life of our greatest President. While neither the reader nor the author needed convincing that Abraham Lincoln was one of the greatest Christians who ever lived, the fund of anecdotes, letters and documents illustrating this comparison of Lincoln's beliefs with creeds of the churches of his time give compelling and abundant proof that while Lincoln never "belonged to a church" in the technical sense, yet he did in the most real sense "belong to the church of Jesus Christ."

And more than just "belonging," he towers above the men of that day and this in his belief that he and America had a divine message to deliver, "that all men are created equal." He looked upon the war," says Taggart, "not as a destroying agent, but as a purging fire, burning away the dross, that our nation might be purified to complete the commission of telling the world that 'all men are created free and equal.'"

You, Your Children, and War. By Dorothy W. Baruch. New York, D. Appleton-Century Company, 1942. 234 p. \$2.00.

"How to develop morale on the home front" is the sub-title of this book, and it describes accurately the purpose of the author. How to deal with fear, on the part of parents as well as of children, why children appear to like vigorous war-games with much "kill-you-and-make-you-dead" in them, how to give boys and girls a sense of being important when everyone about them is working hard, how to counsel young people about war-time marriages—these are some of the questions with which the author deals in quite specific terms.

SERVICES OF WORSHIP IN CAMP AND CONFERENCE

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Winnifred Wygal

A pamphlet giving in satisfactory detail the steps that are desirable and necessary in developing a service of worship.

SUPPLY LINES FOR MORALE 25 cents
Kathleen W. MacArthur

Some supply lines for inner defense in facing the day's problems and some raw materials for a religious philosophy of life.

PRAYERS FOR A BUSY DAY 25 cents
Selected by Mary Chapin White

Brief, simple and chosen with great discernment to carry one through busy and puzzling days.

THE WOMANS PRESS

600 Lexington Avenue
New York, N. Y.

Signs of Promise. The Mendenhall Lectures, 1942. By Frank S. Hickman. Nashville, Abingdon-Cokesbury Press, 1943. 186 p. \$1.50.

The author bases his message upon the interpretation which Sorokin makes of the present world crisis. Our social order is disintegrating because our civilization is essentially "sensitive." It takes into account only sense impressions, ignoring intuition and spiritual realities. It must be displaced by a spiritual, ideational culture. The author presents the Christian interpretation of the spiritual world as the way out.

The Y.M.C.A. in Small Communities. A manual of Good Practice. Edited by the Town and Country and Community Manual Committee. New York, Association Press, 1943. 74 p. \$6.00.

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The Ministers Life and Casualty Union now offers hospital benefits to both the member and his family. This new service is added to Health and Accident policies and reimburses you for hospital and nursing expense.

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Denomination.....

Membership open to clergymen and others engaged full time in religious work.

A useful manual on how people in smaller communities can help develop activities through the "Y" that makes life better for boys, girls, and older young people. There are chapters on young people in smaller communities, how to start "Y" work, "Y" clubs in small communities, and how to develop and administer a program. The core of the book lies in the statement "The work of the 'Y' is a program dependent not upon a building but upon persons." Good bibliography.

Preaching from the Prophets. By Kyle M. Yates. New York, Harper and Brothers, 1942. 225 p. \$2.00.

Ministers and teachers will find in this book an excellent "refresher" course in the prophets. In compact, outline form, based on years of teaching experience, Professor Yates gives the pertinent facts and opinions about each of the Old Testament prophets from Moses to Malachi. Critical problems are ignored or soft-pedaled. For each prophet there is a condensed statement of the political, social and religious background of his time; a description of the man, including his character, training and personal life; a discussion of the book, where this is appropriate; and an outline of the preaching values inherent in the life and message of the prophet. Valuable as a study and reference book but also of interest to lay readers.

The Broad Horizon. By Patience Strong. New York, E. P. Dutton and Company, 1943. 64 p. \$50.

A small packet of cheerful thoughts, dressed up in prose but with rhyme and meter nonetheless. Just as one summons his critical faculties into conference to evaluate the literary quality of these poems, he reads that nine of these small books have helped enough folks to sell a million copies. So why not leave the matter there?

A Whisper and a Portion. Poems for the Quiet Hour. By Hazel M. Kerr. Palo Alto, California, Hazel M. Kerr, 650 Hale Street, 1942. 50 p. \$1.25.

The title is taken, unexpectedly, from Job—"These are, but a whisper of His ways, a portion of His glory." The poems strike this note—that the pain and the glory of life go along together. The author has discovered how to let each illumine the other.

Someone to Remember. By Jean Potts. Philadelphia, Westminster Press, 1943. 252 p. \$2.00.

A good story well told. As in *Rebecca* the central character—Miss Kate—is never seen, but the influence of her great heart on the lives of 400 citizens of a mid-western town is vividly and delightfully portrayed through some of the individuals affected. A fine addition to a church school library for young peoples' reading.

Leading a Jewish Life in the Modern World. By S. H. Markowitz. Cincinnati, Ohio, Union of Hebrew Congregations, 1942. 320 p. \$2.00.

Rabbi Markowitz in this book addresses himself to a very difficult and a very important problem. He states that the basic problem confronting American Israel is its sense of insecurity. Illustrations of the facts of insecurity are followed by an analysis of the causes, including persecution, and then

by practical and detailed suggestions for achieving security with special attention to religious worship and family life.

The book will be useful to Protestant ministers and teachers in helping them really to understand, from the inside, as it were, the problems facing present-day Jews.

The Social Message of the Apostle Paul. By Holmes Rolston. The James Sprunt Lectures, 1942. Richmond, Virginia, John Knox Press, 1942. 250 p. \$2.00.

In the Sprunt Lectures here published. Dr. Rolston analyzes the message of Paul against the social background of his own time so that present-day readers may "think Paul's thoughts after him, and . . . relate his message to the actual problems believers must face as they seek to realize the meaning of the Christian life in the midst of the terrifying world of the twentieth century."

General discussions of the "Church in the Social Struggle," "The Social Implications of Paul's Eschatology," "The Radical and the Conservative Principles in the Social Message of Paul," are followed by more detailed discussions of "The Social Implications of Paul's Thought of God" and "The Social Implication of Paul's Thought of Man." The remaining chapters deal with specific phases of Paul's social teaching: sex, race, economics, class, politics, and the church, and their implications for our day.

Camping and the Community. By Ramona Backus, et al. New York, Association Press, 1942. 48 p. \$1.00.

A report of a camping seminar held at George Williams College in Chicago, March 13-15, 1942. The following subjects are discussed: "The Camp as a Source of Stability in These Times," "Camps and Other Community Agencies," "Camping in a Democracy," "Camping for the Older Camper," and "Stimulating Creative Experience in Campers."

Camp administrators and counselors will find up-to-the-minute information in this document. Those who have been following the camping material issued by George Williams College during the past decade will welcome this publication.

Abundant Living. By E. Stanley Jones. Nashville, Abingdon-Cokesbury Press, 1942. 371 p. \$1.00.

For those who know and enjoy Dr. Jones' devotional materials, this new book will be welcome. It is the sequel to *Victorious Living* and follows the daily reading arrangement. The preface reads: "The purpose of this book is abundant living in the total person and in the total society." The first section begins with the question "Is there a God?" The second section is entitled, "Exploring and Appropriating Resources for Abundant Living."

The Marks of Jesus and Nine Other Children's Sermons. By Raymond Calkins. Boston, Whittemore Associates, 16 Ashburton Place, 1942. 107 p. \$65.

These are decidedly sermons and are written in an interesting style. They seem to be adult sermons "stepped down" to try to reach younger folks.

The American Journal of Sociology. Vol. XLVIII, No. 3, November 1942. Chicago, University of Chicago Press. 135 p. \$1.00.

A symposium on the major effects of the war on population movements, human resources, education, the family, religion, labor and industry, minority groups, crime, personality, cultural life, democracy, and on various American institutions.

Trouble at Tamarack. By David Laverder. Philadelphia, Westminster Press, 1943. 256 p. \$1.75.

An exciting boys' story, the setting for which is laid in a northern California boys' camp, and in which young Bram Tyler learns that teamwork is more important than individual achievement.

Social Work Year Book 1943. A Description of Organized Activities in Social Work and in Related Fields. Edited by Russell H. Kurtz. New York, Russell Sage Foundation, 1943. 764 p. \$3.25.

The first and major part of this reference work contains signed topical articles describing organized activities in social work and related fields. Part Two consists of directories of national and state agencies, both governmental and voluntary.

Books Received

ANOTHER YEAR'S TALKS TO CHILDREN, by Edgar Primrose Dickie. Fleming H. Revell Company. \$1.50.

THE ART OF PREACHING, by Arthur Allen. Philosophical Library. \$1.75.

*CHRIST AND CHRISTIAN EDUCATION, by William Clayton Bower. Abingdon-Cokesbury Press. \$1.00.

*CHRISTIAN BASES OF WORLD ORDER. The Merrick Lectures for 1943, by Henry A. Wallace, et al. Abingdon-Cokesbury Press. \$2.00.

*EXPLORING THE WARTIME MORALE OF HIGH-SCHOOL YOUTH, by Lee J. Cronbach. Applied Psychology Monographs, No. 1. Stanford University Press. \$1.25.

*GOD LIVES IN HOMES. Meditations for Mothers. Prayers of a Modern Family by Lulu Snyder Hamilton. Bethany Press. \$50.

*GUIDEPOSTS FOR YOUTH. Searching for Right Living, by Lawrence H. Wharton. John Knox Press. \$1.00.

*THE HISTOMAP OF RELIGION, by John B. Sparks. Rand, McNally and Company. \$1.00.

*HUMILIATION WITH HONOR, by Vera Brittain. Fellowship Publications. 2929 Broadway, New York, New York. \$1.00.

IN DEFENSE OF GOD. A Few Ways He Has Been Misrepresented, by John Livingston Travis. John Livingston Travis, 16 Commercial Building, Savannah, Georgia. \$1.50.

*THE INTENTION OF JESUS, by John Wick Bowman. Westminster Press. \$2.50.

THE MARCH OF GOD IN THE AGE-LONG STRUGGLE, by John J. Wicker, Broadman Press. \$2.25. A running discussion of the whole Bible under three heads: The Way of Man, Genesis to Samuel; The Way of Kings, Samuel to Malachi; and The Way of Christ, the New Testament.

*MUSIC IN WORSHIP. The Use of Music in the Church Service, by Joseph N. Ashton. Pilgrim Press. \$2.00.

*ONE LORD, ONE FAITH, by Floyd V. Filsen. Westminster Press. \$2.00.

†OUR CHILDREN FACE WAR, by Anna W. M. Wolf. Houghton Mifflin Company. \$2.00.

*PARTNERS IN VICTORY. Y. M. C. A. Policies and Progress in War-industry Communities, by E. C. Worman. Association Press. \$1.00.

* To be reviewed.

† Reviewed in this issue.

PRAYERS FOR PRIVATE DEVOTIONS IN WAR TIME, edited and in part written by Willard L. Sperry. Harper and Brothers. \$75.

SCIENCE, PHILOSOPHY AND RELIGION. Third Symposium. Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc. 3080 Broadway, New York City. \$3.00. The papers which were presented and reviewed at the Third Conference on Science, Philosophy, and Religion at Columbia University, August 1942 are published in this volume. The Conference was interpreted as "an affirmation of faith by American scholars and men of letters in the durability and future of our civilization" in spite of the rise of totalitarianism and its threat to our world.

TAKING GOD INTO PARTNERSHIP, by Grenville Kleiser. Funk and Wagnalls Company. \$1.50.

*WHAT IS RELIGION DOING TO OUR CONSCIENCES? by George A. Coe. Charles Scribner's Sons. \$1.50.

* To be reviewed.

Graded Curriculum and General Program Materials

(Continued from page 43)

Eye-witness story of work with Spanish-speaking migrants, usually called Mexican migrants, chiefly those in the Mid-west area.

UNITED SERVICE TO INDIAN AMERICAN STUDENTS. New York, Home Missions Council of North America. 1943. 12 p. \$1.00. Illustrated.

Describes types of cooperative service rendered to Indians of the United States, and gives details about the workers and news items from the Indian schools where religious work directors are maintained.

VAN DUSEN, HENRY P. *What Is the Church Doing?* New York, Friendship Press, 1943. 194 p. Cloth, \$1.00; paper, \$60.

Deals with the Church in the midst of global conflict: the European churches in captivity; war experiences of younger churches and of world missions; and growth of ecumenical Christianity in recent years.

D. Music

POLING, DANIEL A., and DAUCHERTY, JAMES H. *A Treasury of Best-loved Hymns.* New York, Pickwick Press, 1942. 96 p. Cloth, \$2.50.

A collection of thirty-three favorite hymns, together with their stories told by Dr. Poling, and dramatic designs by the American artist, Mr. Daugherty. Suitable for both young and old.

ROHRBOUGH, LYNN, editor. *Joyful Singing.* Delaware, Ohio, Cooperative Recreation Service, 1943. 80 p. \$25; 50 or more copies, \$15 each.

One hundred popular hymns and folk songs from twenty countries.

E. Worship

KELSEY, ALICE GEER. *Missionary Worship Programs.* New York, Friendship Press, 1942. 80 p. \$25.







Ten missionary worship programs for groups, ranging from the junior through the adult age, for use on Sundays or on weekdays.




Regular Graded Lesson Series

These quarterly lists of graded curriculum, leadership, and general program materials include references to new units in the regular graded lesson series. Descriptive leaflets concerning these series as a whole may be secured without charge from the publishers.

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more planes    more ships   

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Abingdon-Cokesbury Press

Crutches to Spare

(Continued from page 27)

Our third answer to the problem war has created in our church has been to keep alive the bonds of fellowship with those who are absent. We have kept on our mailing lists the names of those who have moved away, and have tried to keep in personal touch with them. Letters and devotional materials to the men in the services have brought appreciative responses by those who are gone. Recently at one of the organization meetings, eight or ten letters were read from boys who received a little pocket prayer book from that organization.

Another token of remembrance which has been greatly appreciated by the young people in the services and a source of inspiration to their families at home is our church service flag. We have tried to remember all the boys who attended our church school or whose families have found a church home in our fellowship; there are sixty-three stars on the flag at present. It has given the church a contact in several marginal homes where its ministry of sympathy and faith is proving a great source of help during these trying days.

We look forward to the war's end when those whom we miss will be with us again, but we know that whether they return or not, our church will have crutches to spare, and will know a strong, vital Christian fellowship.

Coming Events

(Continued from page 39)

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|-----------|---|
| JUNE | York State Council of Churches, Syracuse. |
| 18-20 | District of Columbia Young People's Conference, American University, Washington. |
| 22-23 | Parish and Church School Board, United Lutheran Church in America, Philadelphia, Pennsylvania. |
| 22-27 | National Sunday School and B.T.U. Congress, National Baptist Convention, U. S. A., Cincinnati, Ohio. |
| 23-30 | General Conference, Wesleyan Methodist Church of America, Fairmount, Indiana. |
| 27-28 | Inter-Council Staff Conference, Lake Geneva, Wisconsin. |
| 28-July 3 | Association of Council Secretaries, Lake Geneva, Wisconsin. |
| 28-July 3 | National United Christian Adult Movement Conference, Lake Geneva, Wisconsin. |
| 27-July 5 | National Council of Pilgrim Fellowship. (Place to be announced.) |
| JULY | |
| 4-10 | Western Great Lakes Regional Adult Conference, Lake Wawasee, Indiana. |
| 17-20 | Southern Regional Planning Conference, United Christian Youth Movement, Lake Junaluska, North Carolina. |
| 20 | Executive Committee, Federal Council of Churches, New York City. |
| 21-30 | Northeastern Regional Adult Conference, Northfield, Massachusetts. |

The Journal This Month

THE EDITORS hope that the readers are as impressed as they are with this June number. They have been working on it all spring. Please note that there are nineteen writers in the special section on "Christian Education Faces War-Time Needs," that there are eight (count them) extra pages, and many extra photographs.

"America at War" might be the covering title for the first group of articles, which survey the situation now facing us on both the home front and the ideational front. International as well as national implications of current trends are considered.

What the church is doing about it is described in the next main section. This begins with a series of articles on what is being done to help people in war industrial areas, with a challenge by Miss Rosser to extend our media in reaching these people. The men in military service are being served through the Service Men's Christian League and through local church contacts, and both these ways are described. There is also an example of special counselling help to a young couple about to be parted by the war, and an account of a recreational program for young people in industry.

One of the most interesting of all the groups of articles in this issue is that on "Young People After the War." Whether the church will be able to hold the young people who are now going through the experience of the war is a matter of deep concern to all church people. There are four thoughtful discussions on various phases of this subject.

A problem likely to be neglected in the heat of the war effort is that of the church in the community which has suddenly been emptied of its main constituency by war work elsewhere. Mrs. Gebhard's recital of the courageous way in which one church is carrying on should not be overlooked.

Subscriptions Increase

THE SUBSCRIPTION CIRCULATION for the first five months of 1943 shows a healthy increase of eight per cent over the same months of 1942. Receipts for circulation for the first four months were twenty-eight per cent above those for the same four months last year. Part of this was due to increase in price. The improved financial position is reflected in the eight extra pages which are added to this issue.

As a way of sharing in the upward swing, turn now to your February num-

ber, take out that blue insert at page 21, and send us the names of prospects as subscribers. *Do it now, please.* (A considerable number of you will find the blue insert still there, because it is not here—yet.)

The Fiftieth Semester

TWO SEMESTERS A YEAR for twenty-five years! So long have leadership training schools been held in San Diego, California, according to Mr. Leland D. Jones, President of the San Diego County Council of Religious Education which is now conducting its fiftieth consecutive semester. The Leadership Education Department of the International Council reports that so far as it knows this is a record for an accredited school. If there are others with a better record, will they please do a little bragging?

"—In a Time Like This"

IN FEBRUARY the JOURNAL carried an impressive four-page center spread with a two-page banner, "The International Journal of Religious Education in a Time Like This." That three-year prospectus has been received with enthusiasm by readers. As one subscriber put it, "My daughter and I have just been thrilled as we read this announcement together." Another wrote in from

Where Honor Is Due

"MORE OF THE SAME" seems to characterize the type of service Miss Olive Bagwell contributes to religious education. Her profession is that of Primary Supervisor in the public schools of Wabash, Indiana. Her avocation is that of Director of the Children's Division of the Walnut Street Church of the Brethren in North Manchester, Indiana, and teacher in leadership schools. The training, enthusiasm and efficiency which make her so successful as a public school teacher are dedicated also to leading young children into the realm of spiritual thinking and practical religious living.

In both public school and church school work Miss Bagwell started at the bottom. She was brought up in a parsonage home, and went with her father, a Church of the Brethren minister, to his various churches in



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California. "I wish I could have all those practical articles at once."

One of the plans was already under way when the announcement came out: the series of statements of personal faith which have been running on page 5 since January. No reader should miss them.

The second step in this program is now in your hands—the special and enlarged issue for June.

The next step, now under way, is the preparation of a so-called "Brochure" in which the detailed plans for the future are being developed. The Editorial Board is having long and arduous meetings in mapping this out. Already a surreptitious look would show you the outline of the materials on the Advance for next year; the titles and writers of articles on the lesson systems; and a proposed series of articles on theology. There has also been work done on those practical articles. But more anon—namely, next month.

Another thing—invitations to the members of the proposed Advisory Committee on the Post War Church are going out. Mr. Gould of the Service Men's Christian League is picking the men and women in military service and the chaplains who are to serve. You'll be hearing from them.

Southern Ohio. She began teaching a Sunday school class at the age of sixteen. Later she was superintendent of beginners' and primary departments. With more experience and knowledge she became a teacher in leadership training classes and a leader in laboratory schools at Camp Mack. Perhaps her greatest contribution to religious education has been the inspiration and help she has given to other teachers through formal teaching and through her thought-provoking personal suggestions, practical advice and her excellent example of good teaching technique.

During her first years of public school teaching she found needy fields in the hills of Ohio and in the mountains of Virginia. Later she worked as a primary critic teacher in the Manchester College Training School. She went to the Colorado State Teachers College for her Master of Arts degree and then came to Wabash, Indiana.

Miss Bagwell has untiring enthusiasm for helping children to live at their best, and is extremely capable in putting her enthusiasm to work. Hers is altogether a useful and inspiring life.